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THE BUILDING UP OF THE OLD TESTAMENT

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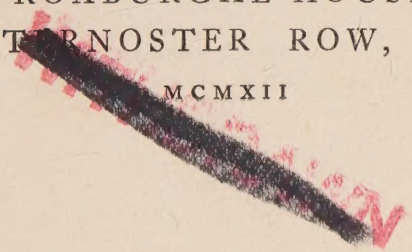

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Dedicated to

M. M. G.

TO WHOSE SYMPATHETIC AID

THIS BOOK OWES MUCH.

EDITOR'S GENERAL PREFACE

IN no branch of human knowledge has there been a more lively increase of the spirit of research during the past few years than in the study of Theology.

Many points of doctrine have been passing afresh through the crucible; "re-statement" is a popular cry and, in some directions, a real requirement of the age; the additions to our actual materials, both as regards ancient manuscripts and archæological discoveries, have never before been so great as in recent years; linguistic knowledge has advanced with the fuller possibilities provided by the constant addition of more data for comparative study; cuneiform inscriptions have been deciphered, and forgotten peoples, records, and even tongues, revealed anew as the outcome of diligent, skilful and devoted study.

Scholars have specialized to so great an extent that many conclusions are less speculative than they were, while many more aids are thus available for arriving at a general judgment; and, in some directions at least, the time for drawing such general conclusions, and so making practical use of such specialized research, seems to have come, or to be close at hand.

Many people, therefore, including the large mass of the parochial clergy and students, desire to have in an accessible form a review of the results of this flood of new light on many topics that are of living and vital interest to the Faith; and, at the same time, "practical" questions—by which is really denoted merely the application of faith to life and to the needs of the day—have certainly lost none of their interest, but rather loom larger than ever if the Church is adequately to fulfil her Mission.

It thus seems an appropriate time for the issue of a new series of theological works, which shall aim at presenting *a general survey* of the present position of thought and knowledge in various branches of the wide field which is included in the study of divinity.

The Library of Historic Theology is designed to supply such a series, written by men of known reputation as thinkers and scholars, teachers and divines, who are, one and all, firm upholders of the Faith.

It will not deal merely with doctrinal subjects, though prominence will be given to these; but great importance will be attached also to history—the sure foundation of all progressive knowledge—and even the more strictly doctrinal subjects will be largely dealt with from this point of view, a point of view the value of which in regard to the "practical" subjects is too obvious to need emphasis.

It would be clearly outside the scope of this series to deal with individual books of the Bible or of later Christian writings, with the lives of individuals, or with merely minor (and often highly controversial) points of Church governance, except in so far as these come into the general review of the situation. This detailed study, invaluable as it is, is already abundant in many series of commentaries, texts, biographies, dictionaries and monographs, and would overload far too heavily such a series as the present.

The Editor desires it to be distinctly understood that the various contributors to the series have no responsibility whatsoever for the conclusions or particular views expressed in any volumes other than their own, and that he himself has not felt that it comes within the scope of an editor's work, in a series of this kind, to interfere with the personal views of the writers. He must, therefore, leave to them their full responsibility for their own conclusions.

Shades of opinion and differences of judgment must exist, if thought is not to be at a standstill--petrified into an unproductive fossil; but while neither the Editor nor all their readers can be expected to agree with every point of view in the details of the discussions in all these volumes, he is convinced that the great principles which lie behind every volume are such as must conduce to the strengthening of the Faith and to the glory of God.

That this may be so is the one desire of Editor and contributors alike.

W. C. P.

LONDON.

PREFACE

THIS is intended to be a reverent and rational restatement of the position of the Old Testament, dealing with its form, its substance, and the relationship of its various parts, examining how far the later Books presuppose the earlier so that the whole is fitly framed together by words, idioms, texts and ideas, exhibiting traces of Purpose throughout.

The book consists of two Parts. The first considers the phenomena of the Old Testament as a whole; the second analyses each Book, its language and contents, in order to find out its position and design.

The Book of Genesis is regarded as the Foundation of the whole, and more space and attention is given to it than to most other portions of the Old Testament owing to its position, its contents, and the extent of time which (on any reckoning) it covers. It is taken as substantially pre-Mosaic, and as the first of the series of authoritative documents which make up the Hebrew Scriptures. Questions of text, rendering, chronology, authorship and compilation are taken as legitimate subjects of inquiry.

In a book of this compass it is impossible to go into all details, but while a broad view is taken of the Old Testament as a whole the writer has not consciously ignored or evaded any material objections to the position

to which he has been led after fifty years of study and thought. The truth of the Old Testament does not depend on the testimony of two or three witnesses to each event recorded. We are not holding a criminal investigation. We have to do with a record of Divine words and deeds. We expect the accounts to be harmonious, and when external history comes in we look for general agreement. After all, thousands of difficulties remain, owing partly to the extreme age of the Books, to the lack of contemporary literature, Jewish and non-Jewish, and also to the unique nature of the contents.

We must proceed with caution when we begin to criticize the Bible.

We do not pull a house down because we are not certain who laid the foundation or because some of the brickwork is not finished off in the style of this twentieth century of the Christian era. Every page, every verse, in the Hebrew Scriptures claims our reverent attention and must be studied in connexion with the whole structure.

We expect the early parts to be archaic. We do not restrict writers to one set of expressions, but we watch for the entrance—and for the departure—of names, places, titles, grammatical forms, spellings, marks of contemporary civilization, of domestic life, of foreign relations, etc.

We do not argue from the non-appearance of religious rites that they were non-existent, nor do we discredit the documents because the actions of some persons were inconsistent with their supposed beliefs. Where a narrative is homogeneous we are slow to call it composite—especially if it is labelled, generally from an unknown antiquity, as the work of one man.

Where legislation is piecemeal, fragmentary, with frequent historical or personal interruptions, this awakens no suspicion in our minds; rather the contrary, for legislation to be effectual must be gradual.

It is the business of the critical student to consider these things, but he needs some guiding principles by which he has to govern his conclusions which ought in the end to be positive and constructive. For this purpose he must be an expositor rather than a critic and controversialist. He must not separate the structure of the Books from their contents. While facing all the facts and all the phenomena of the Sacred Books, he must not shut his eyes to the spirit of the whole.

The writers of the Old Testament were not secular annalists. The authors of the Kings, for example, not only selected their materials but also passed judgment on the nations and individuals of whom they wrote. Their works have a "tendency"; they are undoubtedly coloured; but with what? On examination we find that the later prophets imply that the writings of the earlier prophets were Books of spiritual authority (Zech. i. 4) and that in them the eternal God was speaking; so it was from the beginning. This verdict is countersigned and applied to the whole Old Testament by the Lord Jesus Christ and His immediate followers. See 2 Tim. iii. 14–17. In this sense they are coloured, because they are inspired.

The histories, charters, prayers, praises, predictions exhortations, which make up the Old Testament had an immediate purpose for the people of the day, but there was something in them, designed by the Eternal Spirit, which stood over for its fullness of intent against a more complete manifestation in the Son (Heb. i. 1).

The 600 quotations from the Old Testament to the New Testament present formidable witnesses both to the state of the Hebrew text in our Lord's time and to the view taken of it by Jew and Christian alike as a guide to life, teaching, and expectation.

When once we recognize this double aspect of the Old Testament structure it helps us to come to a conclusion on a very much disputed subject. Historical students have to steer their course between two extremes. There is the sceptical principle that nothing can be called historical which cannot be verified from external sources; and there is the alternative principle that all ancient documents may be taken as true if they cannot be proved to be false. In applying these principles to the documents contained in the Old Testament we are manifestly at a loss to prove each historical fact to be true unless we accept the authority of the writers on some specific ground, e.g., the practical, moral and spiritual intent of their writing, the appeal to the conscience and memory of the nation to whom they wrote, the honesty and courage with which they spoke, often at the risk of their lives, and the interweaving of the history contained in the Books with their theology. These would be accepted by many thoughtful Bible students as sufficient guarantees that the contents of the Books are trustworthy. But some would hesitate —largely on the ground that the writers are constantly introducing narratives which involve the special intervention of God by processes over and above what we call Natural. For us if we are Christians the answer is forthcoming in the Mission of Christ. If the Christ of the Gospels is wholly natural—which He is if we take the word "Nature" to stand for the whole expression of

the mind of God in the Universe—then all special interventions in the Old Testament may be counted and accepted as preparatory energizings of the Eternal Spirit against the day of Christ. If, however, the Mission of Christ is accepted as both historical and supernatural, then the difficulty of the combination of these in the Old Testament is removed. The Mission of Israel prepared the way for the Mission of Christ, and the Scriptures of the Old and New Testaments are largely the record of this double mission.

When we consider the direct testimony of Christ Himself, in addition to the marks of truthfulness contained in the writings which make up the Old Testament, we establish them on a very firm foundation ; for it is not only Christ's words on which we are depending, though they are strong enough, but His Mission as a whole which sets the seal to the glorious Purpose of God which is exhibited in the Hebrew Scriptures. Even then we have not got to the end of the evidence for the unique authority of the Books. There is another Testimony ever fresh and ever within reach—it is the Testimony of experience. If we were to shut our eyes to this line of evidence we might be academic but we should not be true to the whole of human nature. Man wants something which God has supplied in the Book of Books.

It seems needless to add that every New Testament student must be impregnated with the Old Testament if he would understand Christ and Christianity as the Apostles understood them. By the inspiration of the Eternal Spirit he must read Christ in all the Scriptures.

If Herod's Temple was forty-six years a-building, how long was the Old Testament a-building ? What is its plan ? Who was its architect ? What materials were

used? On what method were they put together? It is vain to shut our eyes to these questions; but no complete answer can be given. We shall see that we have good reason to believe that Jew and Gentile have always accepted the same Hebrew Scriptures from the Christian era and we know that it was through the force of the Old Testament that Jews were argued with, silenced, and persuaded that Jesus was the Messiah. If these Books had no authority they would not have been appealed to and the appeal would have been ignored. Though the traditionalists of the Pharisaic sect practically rejected the pure teaching of the Hebrew Scriptures they did not formally or theoretically discard it. It was thus a question of interpretation, not of authority. They considered that the people who did not know the law were accursed and they professed to acknowledge Moses and the prophets. The heart of their religion was eaten out but the husk remained, and Moses was read in the synagogue every Sabbath day. This belief in the authority of the Books was no new thing. Even Antiochus Epiphanes found out that the Jews had a book-religion and that he must destroy their books if he would undermine their unique position. So we work our way back by the aid of slender indications to the age of Nehemiah and Malachi which was believed in after times to be the close of the prophetic period and after which no books of absolute authority were forthcoming. It is undoubtedly disappointing that we have no definite statements as to what we now call a "Canon" or authoritative Rule of Life and doctrine, but we have something better—the testimony of the Eternal Spirit.

The authorities consulted in the preparation of this

book are manifold. They are the Bible and books on the Bible. The English Bible has been a sacred Book to me for seventy years, and the Hebrew for fifty. For substance the English is enough, but for details one is driven to the Hebrew. The text which the Revisers followed was published by the British and Foreign Bible Society at a time in which I was Head of the Translation department, and followed substantially the old Vanderhooght editions and was approved by Jewish and Christian editors. Dr. Ginsburg's great undertaking introduces no material changes. The LXX is an indispensable help, being a providential bridge between the Old Testament and the New. Philo, Josephus, the Targums and the Apocrypha give us the Jewish mind in the important period which followed the days of Nehemiah and preceded the fall of Jerusalem. Amongst early Christian Bible students Jerome stands pre-eminent. The practical working of the Bible—a subject too often neglected by critical analysts—may be learnt from the Records of the Bible Society and may be experienced by every Christian worker at home and abroad. How far the Old Testament is to the Jew what the whole Bible is to the Christian I dare not say.

The Bible touches on nature or history at every turn, and the Transactions of the Victoria Institute, the Biblical Archæology Society, and the Palestine Exploration Fund, have been at my right hand from the beginning, together with endless additional sources of light. Among late books bearing on "Introduction" as a whole I have consulted those by Rev. F. E. Spencer and Professor Raven at every turn.

Being by nature and training a student of the Bible rather than of books about the Bible I have not followed

the labyrinthine methods of modern analysts. I know the views of one of the most diligent and, I suppose, moderate of modern critics, Dr. Driver. While he seems unable to accept the view to which my studies have increasingly drawn me, he is willing to acknowledge that behind the documents as they stand there must have been a solid rock of ancient tradition.

It thus becomes at first sight a question of degree between the advanced School and the conservative student as to how much is original and authorized and how much is editorial accretion. The more we subtract from the first and add to the second the greater becomes the difficulty of accounting for the glaring inconsistencies which the eagle eye of the modern critic thinks he can detect. Editor is piled upon editor, redactor on redactor, gloss upon gloss.

Perhaps all this bewilderment arises from a misunderstanding of the original materials, of old methods of writing and expression, of the official surroundings of the writers. At any rate what looks so innocent as a question of degree becomes very serious when we calmly estimate the results which are supposed to be assured. The narratives are dated centuries below the dates of the events narrated. This reduces their historical value. The early part of Genesis is said to be late. Various classes of legislation and even of expression are divided out amongst unknown and irresponsible writers. The parting addresses of Moses were a late invention. The Psalms are mainly if not wholly post-exilic. The supernatural is explained away. Sin and atonement are reduced to an inconspicuous position.

In *The Rise of Man*, published by Col. Conder shortly before his death, he pleads for a more comprehensive

and also for a more oriental view of the Hebrew Scriptures. These are some of his words :

" Even the more recent schools of criticism have failed to appreciate the revolution that has been brought about by antiquarian discoveries in the East. They repeat the old theories of a pre-scientific age, and they are often misled by taking their information second-hand from popular books on archaeology. The criticism of the last century and a half has naturally suffered from several disabilities. In the first place, the critical writers have, as a rule, had no personal acquaintance with Eastern life. In the second, they have had no special knowledge of modern archaeology, or of the reading of Egyptian and cuneiform texts ; and finally, they have been unable to escape from the atmosphere of prejudice and suspicion which was created by the ignorance of the French school, who always attributed to the Hebrew writers the same vices, of motive and of priestcraft, which influenced the corrupt Church against which they fought. Future criticism, while accepting fully the results of actual discovery, is likely to be far less dogmatic, and far more sympathetic. At its best, criticism is, at present, speculative, and has no claim to be regarded as truly scientific ; while at its worst it has become pedantic, and appeals to authority and reputation rather than to logical argument " (*The Rise of Man*, Col. C. R. Conder, p. 283).

And again :—

" The Bible has been severely criticized for nearly 2,000 years. It is the fate of all the greatest books in the world to be misunderstood and condemned by later readers ; yet they remain as a delight to mankind. Homer has been torn to pieces, but Achilles, Ulysses, and Thersites are still alive : the excavations at Troy

became the grave of unscientific criticism; and the papyrus fragments of the Iliad unearthed in Egypt do not tend to confirm the views of Wolff in the eighteenth century. Dante and Shakespeare are also the subjects of study which is often pedantic; and each generation gives a new misinterpretation. But the masters of mankind are immortal. It is the same with the Bible, which has spread all over the world, translated into every human tongue. A sacred literature which is not criticized is usually one not read, or which has become little better than a fetish. But each critic writes at his own peril, and is subject to destruction as knowledge increases. He is gathered to his fathers on the dusty shelf, while the great book still remains unharmed, and becomes better understood" (*The Rise of Man*, Col. Conder, p. 278).

CONTENTS

PART I

PAGE

SECTION I

THE PART PLAYED BY LITERATURE IN THE EDUCATION OF THE RACE 3

SECTION II

THE JEW AND THE BIBLE 6

SECTION III

THE HEBREW LANGUAGE 9

SECTION IV

THE NUMBER, NAMES AND GROUPING OF THE SACRED BOOKS 12

SECTION V

THEIR AUTHORS COUNTED AS PROPHETS . . . 14

SECTION VI

CONDITION OF THE HEBREW TEXT 18

SECTION VII

NOTES EMBODIED IN THE SACRED TEXT . . . 24

SECTION VIII

INTEGRITY OF THE SACRED BOOKS 27

SECTION IX

LATER WRITERS USE THE WORKS OF THEIR PREDECESSORS 31

PAGE

SECTION X

Testimony of Language to the order of the Books 35

SECTION XI

Characteristics of the Books 42

SECTION XII

History, Biography, Genealogy, Official Life . . 45

SECTION XIII

Intervention and Purpose 56

SECTION XIV

Function of the Prophets 61

SECTION XV

The Typical Element in Scripture 66

SECTION XVI

The Practical Element in Scripture 70

SECTION XVII

The Promise of a Redeemer 73

SECTION XVIII

The Builder of the Whole 78

SECTION XIX

The Land and the Book 82

SECTION XX

The Apocrypha 86

SECTION XXI

Philo 99

SECTION XXII

Josephus 102

SECTION XXIII

The Conciliator 105

PART II

THE SEVERAL BOOKS OF THE OLD TESTAMENT IN THE ORDER CONTAINED IN THIS VOLUME

PAGE

HISTORICAL BOOKS 111

- GENESIS 113
- EXODUS 140
- LEVITICUS 155
- NUMBERS 160
- DEUTERONOMY 166
- JOSHUA 172
- JUDGES 178
- RUTH 183
- SAMUEL I AND II 185
- KINGS I AND II 190
- CHRONICLES I AND II 197
- EZRA 202
- NEHEMIAH 205
- ESTHER 215

THE CLOSE OF OLD TESTAMENT HISTORY . . 218

THE PROPHETICAL BOOKS 220

- JONAH 222
- HOSEA 225
- AMOS 228
- JOEL 231
- OBADIAH 233
- MICAH 235

PAGE

THE PROPHETICAL BOOKS, *continued.*

Isaiah 238
Nahum 245
Habakkuk 246
Zephaniah 247
Jeremiah 249
Ezekiel 253
Daniel 256
Haggai 261
Zechariah 263
Malachi 266

THE OTHER BOOKS 269
Psalms 269
Proverbs 278
Ecclesiastes 282
Song of Songs 285
Lamentations 287
Job 289

EXCURSUS

Essay on Inspiration 293

INDEX 312

PART I

THE BUILDING UP OF THE OLD TESTAMENT

PART I

SECTION I

The Part Played by Literature in the Education of the Race

THE first thoughts and experiences of the human family found utterance in the marvellous gift of speech. It was the awakening to life when Helen Keller, the deaf, dumb and blind girl, found out that "things had names." Her mind and moral sense then for the first time asserted themselves. Without speech we should be mentally and spiritually dwarfed. In the second place, thanks to the extraordinary faculty of memory and the power of abstraction, not only did articulate sounds become fixed representatives of certain objects, but qualities were classified, activities were put into words, and sentences were formed. Thus man was possessed of nouns (i.e. names), adjectives, verbs, prepositions, etc. Having got so far it was easy to pass on to other persons an account of what had been said and done. This passing on is Tradition. First it was oral, but probably in

very early times men made signs with their hands for the purpose of numeration, and exercised the pictorial art which became the cradle of writing. The words, to "count," to "account," to "recount," to "write," to "de-scribe," to "de-pict," take us back to the beginning of literature. Thus, tradition which was at first oral transmission speedily became written. Since then, of making many books there has been no end. We undoubtedly lose much by our dependence on books. Our memory is no longer the storehouse it used to be. The wild tribes which possess no literature have far more retentive memories than we have. An Arab will run through the pedigree of his horse for many generations. An Eastern pupil will reproduce his master's lesson *verbatim*, imitating the tones and accents and actions with which it was delivered. Similarly, primitive oral tradition, poetry and prose, hymn and decree, travel down through centuries without any material change. There were less distractions and fewer things to remember, and the powers of observation and imitation were very strong.

On the other hand, the gift of writing has added immensely to the wealth possessed by the human mind. It enables us to progress. We build up on the experiences and labours of the past, instead of beginning again. The invention of writing has, to a large extent, made possible the passage from barbarism to civilization. Where would astronomy and chemistry be without it? A large part of ancient literature has perished through decay and fire, but a great deal remains. Literature and art have run side by side in Chaldea, in Egypt, in the far East, and round the Mediterranean. Every new discovery stimulates further research. Historical inquiry

and scientific observation are going hand in hand into the darkest places of the earth in quest of further light on the origin and early movements of the Human Race. The rock engraving, the sun-dried brick, the baked clay tablet, the papyrus roll, the fragment of earthenware, the parchment scroll, the beechen " book," the silk or cotton paper—these are among the materials which men have used for the conservation of their thoughts, their history and their prayers. We owe a debt to them, and still more to Him Who inspired them with the gift of writing and with the desire to record. Of course, there are books *and* books. Every blessing of civilization may be turned into a curse, and the bonfire at Ephesus (Acts xix. 19) needs to be periodically repeated. Fortunately, much of our modern literature is printed on such poor paper that it will perish of itself.

SECTION II

The Jew and the Bible

THE peoples who inhabit the world, or who have inhabited it in past time, are numerous and various; and with the spread and comparative isolation of nations, languages have diverged. Two thousand tongues are spoken now, and who shall say how many dialects have perished? There are but about seventy sounds expressed by the vocal organs, including the Hottentot clicks, but excluding the Chinese tones, and they can be recorded by about half that number of conventional signs or letters, or if we include such diacritical marks as those proposed by Lepsius, we might have to double their number. The syllabic characters used in the Cree and invented by Mr. Evans, a Wesleyan missionary, seventy years ago, are for the convenience of simple learners and introduce no new sounds, and the same is the case with the numerical Chinese system invented by Murray, the Scotch postman, student and missionary. Some peoples have left writings behind them which can hardly yet be deciphered, witness the Etruscans, the Cretans, the stone in the Roman forum, the Hittites, and some Central Asiatic and American inscriptions. Writing may have been used for many purposes, but amongst them the religious object seems to be primeval and conspicuous. Often there was a blending of mystery and myth, of religion and history, in these primitive documents, which is deeply interesting to the

student of human nature. Nations rose and fell. Some made very little mark on their neighbours and successors ; others were conspicuous for a time and then vanished from the scene ; others remain with us still. Among these the most extraordinary is the Jew, of whom Hegel is reported to have said their history is " a dark enigma."

There are from 12 to 15 million Jews scattered through the world—probably more. They are always awaiting persecution, whether in England, Poland, Russia, Morocco, Turkey or elsewhere. As in ancient days (Exod. i. 12), so now " the more they are afflicted the more they multiply and grow." They are tenacious of life ; they can adapt themselves to prosperity and adversity ; they are linguists, musicians, traders, cosmopolitan and yet separate from the nations. At present they have no settled territorial home, though Zionism is scheming to restore them to their old land ; but they are knit together by a common language, common rites and festivals, an extraordinary history, a glorious hope, and a religion which contains the roots of Christianity.

If you ask a Jew whence he comes, how it is that he is banished from his ancestral house, Who it is in Whom he believes, and where an intelligible account of his history and religion may be found, he will point for answer to his BIBLE, which we Christians have appropriated as our own and call the Old Testament. Apart from this volume and from books founded upon it, nothing material would be known of the origin of the Jewish history and religion.

Truly this is a wonderful Book which thus offers the key to the origin of Judaism. The people are unique ; perhaps the Book and the events which it records may prove to be unique also. At any rate, the critic must take the Jew, modern and ancient, into his account.

We must take the Jewish Bible as it stands, in the first place, and investigate its phenomena. We must not, however, take a purely literary view of it. Though it is in truth the *residuum* of the most ancient Jewish literature, this is not the whole truth. Almost all the contemporary secular books of Israel, the regal annals, the official genealogical registers, the national songs, have perished. They are frequently referred to as authorities in the Old Testament, but they are all lost—though some of them may yet be recovered. What have we left ? A series of documents, historical, practical, devotional, and in the highest sense prophetical. The Old Testament is the growth of ages, not written for money or honour, not the work of philosophers or antiquarians, not to uphold a party or a caste, not "oracular," i.e. ambiguous. The writers were not evolved (in a technical sense), but inspired ; a burden was laid on them to speak, and they did so with force, with tenderness, and with authority. They were the leaders and the teachers of the day. They had a hard task to perform, often at the risk of their lives. They had a language and style of their own, though quite intelligible to their contemporaries to whom they addressed themselves. They selected, recorded, wrote, under authority, for it was God Who was making use of them for His Own purposes. In a word, they were Prophets. This is the Jewish or Israelite view of their own Bible.

SECTION III

The Hebrew Language

THE language of the scattered Israelite community who are usually called Jews, i.e. Judeans, is Hebrew. Accordingly their Bible is written in Hebrew with the exception of a few sections (viz., Ezra iv. 8–vi. 18 ; Dan. ii. 4–vii. fin. ; Jer. x. 11) which are written in what is called Aramean, i.e. Syrian, Aram being the Hebrew name of Syria and the language being a *lingua franca* in the East. Hebrew belongs to the Semitic (i.e. Shemitic) family of language, and had its distinct characteristics as far back as the days of Jacob (Gen. xxxi. 47), and probably very much earlier. It is allied to the Canaanite, Phoenician, Punic, and Maltese, in the west ; also to the Syriac and Assyrian in the north-east, and to the Arabic and Ethiopic in the south, and of course to the Samaritan. Even within the family of Israel there were dialectic distinctions, for the Ephraimites to save their lives could not pronounce the word "Shibboleth" only some 300 years after the Exodus. Other changes and dialects came in later owing to the scattering of the people East and West. At the present day the Bible Society prints the Scripture in Yiddish for Western Europe, in Judeo-Spanish for the Jews who fled from Spain to Turkey, in Judeo-Persian, Judeo-Arabic, and Judeo-Moorish. The Hebrew dialects spoken by Jewish pilgrims at Pentecost were numerous (see Acts ii. 5–11), and the "Hebrew"

of the time of our Lord and His Apostles was not pure Biblical Hebrew (see Acts xxi. 40) whilst "Galilean" had its peculiarities, as Levitical speech seems to have had in the days of the Judges (see Mark xiv. 70; Judges xviii. 3; see also Neh. viii. 8; xiii. 24).

What sort of language is Hebrew? It is rich in its roots, highly pictorial, preferring substantives to adjectives; simple in its grammar, avoiding compounds except proper names, making great use of the plural, possessing plenty of words for the ordinary purposes of life, but not hesitating to borrow from other languages, deficient in argumentative words, leaving much to the sense of the hearer or reader. In his *Spirit of the Hebrew Poetry*, Isaac Taylor (the elder) called attention to the descriptive words contained in Hebrew for topographical expressions, such as "valley"; and the same may be said of certain departments of the animal world, e.g. lion; but it is when we get into spiritual subjects that we realize the grandeur of Hebrew as a medium of revelation.

A few illustrations of the peculiarities of Biblical Hebrew may be given. "The word translated 'sin' means 'missing the mark,' and 'a sin-offering' is the same word; iniquity and its punishment are uniformly described by the same word; 'to pay' is literally 'to weigh'; the old word for 'buying' signifies 'corn'; a burnt-offering is literally an ascension; atonement is shelter; an altar is a place of slaughter." Again, "two words are translated 'times' in Exodus xxiii. 14, 17, 'burn' in Exodus xxix. 13, 14; 'congregation' in Leviticus iv. 14, 15; three are translated 'window' in the Story of the Flood, 'sack' in Genesis xlii.; five are translated 'lion' in Job iv. 10, 11."[1]

[1] *Hebrew Criticism, its bearing on the integrity of Scripture,*

These linguistic phenomena might be multiplied to any extent ; and they constitute a warning to those who are critically inclined. We must not multiply authors and interpolators simply because new words are introduced here and there. Every writer of the sacred Books was possessed of a wealth of words which we English can hardly appreciate. We must study the words we find with discernment and with full appreciation that the writers had plenty of others at their command.

by the present author (Shaw). See also *Synonyms of the Old Testament, passim* (Nisbet.)

SECTION IV

The Number, Names and Grouping of the Sacred Books

IN an ordinary English Old Testament there are thirty-nine Books ; but the division of Samuel, Kings and Chronicles into two each is a purely artificial arrangement, though very ancient. This would leave the total at thirty-six. The Jews, however, though their Books are the same as our own, reckon them differently ; thus in Leeser's translation they are counted as twenty-four. This is the traditional reckoning since about A.D. 70 when the Jews held a Council at Jamnia, in south-west Palestine, to determine the canon of their Scriptures. They counted the twelve minor Prophets as one for convenience, and they put Ezra and Nehemiah into one book. Thus they reduced the number to twenty-four. Josephus, however, who wrote his defence of Judaism against Apion the Egyptian at about the same time, counted them as twenty-two, answering to the twenty-two letters of the Hebrew alphabet. In order to do this he must have combined two pairs of Books into one, but his language on this point is too general for us to determine which they were. Melito, who was Bishop of Sardis about A.D. 170 went to Palestine to find out the number of the original Books, and gave a list of twenty-five. The Books are the same in each case, though the way of combining them is slightly

different. To illustrate this variation it may be noticed that even the list of canonical Books given in the VIth Article of the Church of England has one Book missing, Lamentations being counted as one with Jeremiah.

The names of the Books originate in various ways. Some are called after their first word (see e.g. Genesis in the Hebrew Old Testament), some after their subject-matter, others after their writer or their most notable writer.

They are grouped differently by different people. We ordinarily speak of the Pentateuch; others like to add the Book of Joshua and call the Book the Hexateuch; the Russians add two more Books and speak of the Octoteuch.

The Jews called the Books of Moses "Five Fifths of the Law," taking the word "law" in a large sense as an "Instruction." Then in their Bible follow the earlier prophets (Joshua, Judges, Samuel, and Kings), the later prophets (Isaiah, Jeremiah, Ezekiel, and the Twelve), and finally the "Writings" (Psalms, Proverbs, Job, Canticles, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra, Nehemiah, Chronicles). When our Lord referred to the Scriptures in Luke xxiv. 44, He described them as "the Law of Moses, the Prophets and the Psalms." This grouping fits in with that above. Much earlier, however, the Jews recognized this threefold division, for in the Prefatory note to Ecclesiasticus, the son of Sirach speaks of "the Law, the Prophets, and the other Books," as having been studied by his grandfather, and he gives the same grouping again a little further down.

SECTION V

Their Authors Counted as Prophets

IT would thus appear that the Old Testament as we now have it was substantially complete some two centuries before the Christian era. Who completed it? and by what test was the authority of the Books decided? These questions are not easily answered owing to the deficiency of our materials.

The last Books of the Old Testament (Nehemiah and Malachi) hardly take us further down the course of time than B.C. 400, the age of Artaxerxes Longimanus. Josephus (A.D. 37) who was of priestly (and on his mother's side of Maccabean) descent, after speaking of the new genealogical tables composed from the old records, proceeds thus:—"Every one is not permitted of his own accord to be a writer, nor is there any disagreement in what is written; they being only Prophets that have written the original and earliest accounts of things as they learned them from God by inspiration; whilst others have written what hath happened in their own times, and that in a very distinct manner. For we have not an innumerable multitude of Books among us disagreeing from and contradicting one another, but only twenty-two Books which contain the record of all the past times, and which are justly believed to be divine. Of them five belong to Moses, which contain his laws and the tradition of the origin of mankind, till his death. . . . From the death

of Moses to the reign of Artaxerxes, King of Persia, who reigned after Xerxes, the Prophets who were after Moses wrote down what was done in their time in thirteen Books. The remaining four Books contain Hymns to God and precepts for the conduct of human life." He goes on to say that "our history hath been written since Artaxerxes, but it hath not been esteemed of the like authority with the former because there hath not been an exact succession of prophets." He adds, "How firmly we have given credit to these Books of our nation is evident by what we do, for during so many ages as have already passed no one has been so bold as either to add anything to them, to take anything from them, or to make any change in them. It is natural to Jews from their very birth to esteem these Books as containing divine dogmas, to persist in them, and if occasion be, willingly to die for them" (Jos. v., Apion i. 7, 8). This important utterance by the most learned Jew of his time might be illustrated and confirmed by the testimony of the Apocryphal Books which are all after Nehemiah's time, and still more by the view of the Old Testament taken by our Lord and His authorized Apostles.

The answer to our two questions, then, seems to be that when the chain of prophetic men to whom the Jews owed their sacred writings died out, when God raised up no more prophets to take their place, the collection of the Books came to an end. They had been treasured up as far as possible in the Temple registries as well as in the prophetic families, and as synagogues grew up in the Jewish world, Rulers became possessors of copies of these sacred treasures and read them out every Sabbath Day, regarding them as containing law, e.g. Divine instruction, while all other Books, if they had any, were reckoned as

simply human. The authorities who actually "fenced round the law" are called "the great synagogue." Of these authorities we know sadly too little at present, but their view of the Scriptures evidently carried weight, and was passed on by the last of them, Simon the Just, through the troublous times that followed.[1]

It thus appears that the growth of the Hebrew canon—if we are right in ascribing such a word to the Sacred Books—is analogous with the growth of the Christian New Testament. In each case the question raised was one of authorship. Early Christians sought for Books which claimed apostolic authority, and regarded as sacred all writings which proceeded from the apostles and prophets who laid the foundations of Christ's Church. Similarly the House of Israel accepted as authoritative whatever Books they had reason to believe to be the writings of holy men of God inspired to speak in God's name (2 Pet. i. 21). We have not access to their researches; but we accept their conclusions and believe that they were rightly guided in their decisions.

A summary of the evidence on the subject may be given here. There is nothing new in it, for no documentary discoveries have yet been made which enable us to give precision to our conclusions.

(1) The modern Jews have the same Hebrew Books as the Christians have, neither more nor less. Every verse, word and letter are the same. Considering the theological divergence between Jew and Christian, this is of the utmost importance. It justifies us in believing that the Books which both now hold as "the Scriptures" must

[1] See *Pirke Aboth* (*ed.* Taylor, Camb.). These "Sayings of the Fathers" are to be found in every Jewish Prayer Book and are full of wise sentences which have travelled down from pre-Christian times.

have been regarded as "the Scriptures" before that divergence took place.

(2) Starting back from the Christian era we possess first the Books of the New Testament which quote every book of the Hebrew Bible except Ezra, Nehemiah, Esther and perhaps Ruth (though that is presupposed in Matt. i). Josephus and Philo [1] show knowledge of the same Scriptures though from the nature of their works they do not quote in the same way. Esther and Nehemiah are referred to by Josephus, but his text of Ezra has been questioned as he seems to have mixed it up with the apocryphal 1 Esdras. He quotes all but Proverbs, Ecclesiastes, Canticles, and Job. His view of the Old Testament as a whole has been given above. The Apocryphal Books presuppose the Old Testament as an authoritative collection. See especially the Preface to Ecclesiasticus given above, and the references to the comfort and encouragement to be derived from the law and the prophets (2 Macc. xv. 4).

(3) Considering the long gaps in the history and literature of the four centuries between the days of Nehemiah and the Christian era, more could hardly be expected. The Books had grown into place, into reverence, into authority, as works which stood alone. At the Jewish council held at Jamnia (south-west Judea), circa A.D. 70, it was held that there were twenty-four books, five of the law, eight of the prophets (Joshua, Judges, Samuel, Kings, Jeremiah, Ezekiel, Isaiah, and the Twelve), and eleven other Books (Ruth, Psalms, Job, Proverbs, Ecclesiastes, Canticles, Lamentations, Daniel, Esther, Ezra, Chronicles (See *Baba Bathra* and Green's work on the canon).

[1] Philo never quotes the Apocrypha as an authority. Considering that he was an Alexandrian this is important. He refers to most of the Books of the Old Testament.

SECTION VI

Condition of the Hebrew Text

THE text of the Old Testament as we now possess it is by no means what it was when it left the hands of the original authors. This is a distressing fact, and it has to be faced by all students. The causes are very simple. First, a great deal of responsibility lay on the shoulders of ancient copyists. In comparatively modern times Jewish scribes have been exceedingly careful, but apparently it was not so in the days of Nehemiah. We read in Nehemiah vii. 5, " I found a register of the genealogy of them which came up at the first (i.e. in the time of Zorobabel), and found written therein. . . ." Here follows an extract from the Book of Ezra. But on comparing the extract with the original contained in Ezra ii, we find a number of variations both in the spelling of names, e.g. Hariph for Jorah (ver. 24), and in the numeration, e.g., 845 for 945 (ver. 13), besides minor variations. The original and the extract are set out side by side in *Deuterographs* (Oxford Press). The Book of Chronicles, which is about the same age, contains numerous extracts from the Books of Samuel and Kings. These are also set out side by side in *Deuterographs* so that every English Bible student may see both the extent of the quotations and the amount of the variations. If they are startling they are also intensely interesting. Those of us who are familiar with the case of the New Testament are well

aware that we have to face something of the same kind here. We are familiar with the dictum that the more a book is copied by hand, the more numerous will be its variations, and this was certainly the case with the New Testament. Curiously enough, we possess no Hebrew MSS., so far as is known at present, nearly so old as some of our Greek MSS. Few of them can claim to be 1,000 years old. But there may be still treasures hidden away in Damascus, Cairo, Aleppo, Rhodes, Madrid, and perhaps nearer home, which may throw light on the ancient text. Some years ago, Dr. Schechter explored the lumber-room of a Cairo synagogue and rescued 40,000 fragments from the dust of ages, many of them being Biblical, but not presenting important variations from the text, as it is generally received by Jew and Christian. In Dr. Kennicott's collation (begun in 1760 and completed in 1769) we have an account of his comparison of MSS. in Oxford and elsewhere. A similar work was done by de Rossi ; and now Dr. Ginsburg has performed the same task on a laborious scale for the Bible Society. Speaking generally, the variations among Hebrew MSS. as at present known though numerous are minute, and do not touch the substance. The School of Tiberias in the sixth century, A.D. appears to have reduced to one uniform standard the text as it was generally accepted by the Palestinian and Babylonian Jews ; and their successors called Massorites (i.e. Traditionalists) divided the verses, enlarged the vowel points, and introduced accents, thus handing down to our time the traditional way of reading the sacred text which was then current. They also counted the sections, words, and even letters in each Book. Why not be content with the result of their labours ? For practical and devotional purposes we may be content. But we wish to get further

back. We ask, for example, What was the state of the Hebrew Bible in our Lord's time? Do the 600 quotations from the Old Testament contained in the New tally in all respects with our Hebrew Bible? Certainly not. Does the ancient Greek version called the LXX (Septuagint) which had been gradually made some 150 or 200 years earlier, give an accurate representation of our Hebrew text? By no means. Or again, do the extracts from the earlier parts of the Old Testament which appear in the later parts harmonize in all particulars? Not so. And what about the Samaritan Pentateuch, which presents so many interesting and almost untouched problems? Even the Hebrew Bible as it stands contains indications that in certain passages there were two ways of reading the text in ancient days. To answer these questions, and others which spring from them, would demand the lifetime of many a student.

But besides the errors of copyists through transcription, there lies the risk connected with transliteration. If the earliest part of Genesis has come down from the Patriarchal age, in what character was it originally written? Probably—may we not say *certainly*?—in the character in which Amraphel (Hammurabi) engraved his laws and wrote his letters, which we may call Sumerian. But transliteration would follow before long, and by the time of Moses the ordinary Cuneiform would have taken its place. The late Col. Conder in his interesting little book called *The First Bible*, printed the Ten Commandments in cuneiform so that we might see what they must have looked like.[1] The well-known Tell el Amarna Tablets

[1] This point will be more fully dealt with in a forthcoming volume in this "Library" by Prof. Naville of Geneva, an

show that this was the current character of that age. The third process would be the transliteration out of cuneiform into the old Hebrew character which was very like the Phoenician and the Samaritan, and which can be illustrated by the writing on the Moabite stone. Lastly would come the re-writing of the text in the square character in which our ordinary Hebrew Bibles are printed.

These transliterations were serious matters. They must have been undertaken by responsible persons, men of learning and authority. Moses may be regarded as authorizing the first, and perhaps Ezra the last. But as for the intermediate change from cuneiform to old Hebrew, who was responsible? Was it one of the school of Samuel? Whenever it took place it furnished an opportunity for needed additions to have been made. Notably there were "the men of Hezekiah who copied from some original source certain Proverbs of Solomon" (Prov. xxv. 1). Moses, Samuel, Hezekiah, Ezra—these were centres of literary activity. In their times the Bible of Israel grew up; notes and additions such as that to be found in Gen. xxxvi. were introduced; and modern expressions were frequently substituted for ancient ones (see "*Deuterographs*" *passim*).

Perhaps the LXX translators considered that these additions and variations established a precedent which they might follow more freely; accordingly they not only toned down the utterances of the original but added whole Books to their translation. In this however they were in error. The modifications in the Hebrew Text effected at times of transliteration are as nothing compared with the changes introduced by the LXX.

archaeologist of world-wide fame, who takes the same view of a "cuneiform" (loosely so-called) original.

On the whole when we take all things into consideration while we note the probability of considerable departure from the original text, especially in the matter of numbers, we may thank God that our existing Hebrew Old Testament substantially represents the original documents handed down by holy men of old.

It should be added that modern Hebrew Bibles contain many curious marks which have come down from ancient times, e.g. dots to show doubtful words and letters, corrections made by old scribes, marked omissions of letters, words to be read but not written, or written but not read, peculiarities about final and non-final letters, extra small letters, and some which are made to hang. All these are to show that the text as it stands is not absolutely correct. There are also abbreviations in Hebrew, e.g. in the spelling of "Israel," "Jehovah," the word translated "which," and the expression for "His mercy endureth for ever." There are also difficulties about numeration. In the text as we have it all numbers are spelt out in full, but this was not the case originally—for example, in the days of Amraphel and Abraham.

The discovery that Assyrian scribes of the time of Sargon and Sennacherib seriously misunderstood the early Sumerian historical and chronological documents is very important in its bearing on the Patriarchal age. It is easily explained. Dynasties were necessarily written down on the clay tablets, in narrow columns, and students of later days did not realize that that dynasties might have overlapped or might have been altogether contemporary. Something similar may have affected the ancient documents which are preserved in the early part of Genesis. In spite of such possibilities it is probable that with all their acknowledged defects which, as we

have seen, are owing to errors of copyists and transliterators, the historical and chronological documents of Israel present the best of all keys to the history of the ancient world. Certainly no new archaeological discoveries have been made which tend to reduce their historical authority.

SECTION VII

Notes Embodied in the Sacred Text

ANCIENT documents, with the appearance of which we are now familiar, had many disadvantages as compared with our modern Books. They were all written by hand up to A.D. 1488, when the first printed Hebrew Bible appeared. They had no capital letters, no brackets to mark parentheses, no vowels, no quotation marks, sometimes no spaces between word and word. In the case of a roll, e.g. a Synagogue roll of the Law, there are to this day no chapters or verses. We have to "find the place" as our Lord did (Luke iv. 17). The consequence was that while it was possible to alter the text by erasions and omissions it was difficult to add to it when it was once finished. When the document was in a book-form, additions could be made in the margin, and thus notes might be introduced, though this could be done most sparingly and only under authority. If one scribe was dictating and another writing it is possible that the speaker might interject notes which the writer included in the copy he was making; but this is mere conjecture. Where the same passage existed in two Books it would be natural that the wording of one should influence the other. We are familiar with this in the Gospels, and we can understand how it would affect duplicate passages in the Old Testament. Allow-

ance must always be made for this assimilation of texts as a possibility though we must not build too much upon it.

The notes we find in the Bible are of various kinds :

i. There are explanatory comments by the original writers ;

ii. There are interpretations of the names of persons and places ;

iii. There are numerous archaeological notes by a later hand, e.g. the oft-repeated "there they are unto this day." Under this head we may probably include those that occur in Deut. ii. 10–12, 20–24.

It is not always easy to determine whether a note should come under the first or under the third head, e.g. Gen. xii. 6, "and the Canaanite was then in the land" ; compare chap. xiii. 7. Again there is a note in chap. xiii. 10 comparing the plain of Jordan to the garden of the Lord and also to the land of Egypt "as thou comest unto Zoar." [1] The eighteenth verse of this chapter has a note on Mamre "which is Hebron." Mamre is never named after Genesis while the name Hebron starting from this verse runs all through the Bible. This note is one of the second class. The next chapter (xiv.) abounds in such notes. They can be traced on through the historical Books, but the later we come down in the Old Testament the fewer there are. Curiously enough there seem to be no notes, or next to none, in the prophetical Books. Many of these notes must have been added long after the settlement in Canaan but before the Captivity, e.g. 1 Sam. xxvii. 6,

[1] It has been suggested that we should read *Zoan* for *Zoar* ; or, better still, *Zor* or *Zar*, the border fortification of lower Egypt, frequently referred to in the *Papyri*.

"Ziklag belongeth unto the kings of Judah unto this day."

Besides the notes of the various classes here referred to there is the possibility of some words being added at the end of a Book either by way of reflection or of explanation. There is no such supplement in the case of Genesis, which is a volume complete in itself. The last five verses of Exodus are a historical summary on the guidance by the cloud all through the journeyings. Leviticus also closes with a verse which summarizes the Book. Numbers has a similar verse and points to the place where the Book is finished, namely the plains of Moab. Deuteronomy closes with a supplement containing first the narrative of the death of Moses and then of Joshua's succession to office with a reflection on the unique position which Moses had held. There is a similar historical supplement to Joshua, while the close of the Book of Judges seems to have been added after the establishment of the monarchy. Ruth closes with the birth of David. The four Books which follow run on connectedly, but the second Book of Kings has a supplementary note copied from Jeremiah and throwing light on the closing period of Jehoiachim's reign. There is no historical break between the first Book of Chronicles and the second, but the latter ends with an extract from the first of Ezra, as if to show the fulfilment of God's promise of restoration. The remaining three historical Books are complete in themselves.

It seems almost needless to add that the date of the composition of a Book as a whole cannot be learnt from the date of these supplementary notes.

SECTION VIII

Integrity of the Sacred Books

THE word "integrity" is used for two purposes. Sometimes it stands for honesty; at other times for completeness. We apply it in the first sense to a Book if we mean that the writers did not wish to deceive. There were plenty of false prophets in the days of old as there are false teachers now. But we have good reason to believe that none of them contributed to the Scriptures. The morality, the earnestness, the force, and the theology of the Books give an indignant negative to such an idea.

A book, however, may be honest and yet a compilation. If it deals with a period of many centuries, and if it yet shows signs of being the work of a historian contemporary with the events recorded, it must be a compilation from original documents. This would apply in the first place to the Book which covers more than half the history contained in the Bible—the Book of Genesis. The reasonable view of this Book seems to be that it is the growth of ages, contributed to by Noah and the patriarchs, and that their narratives came into the hands of Joseph the residuary legatee of the patriarchal age, and were transliterated under the direction of Moses.

The next book which covers many generations is the Book of Judges. The writings appear to be practically contemporary with the events, and the compiler of the whole may have been Samuel. We know who were

the compilers of the Books of Samuel and Kings, for the key is put into our hands by the Chronicler. They were the Prophets, beginning with Samuel. There was a chain of Prophets all the way through to the Captivity, and the keeping up of the religious history of their times was part of their task. It may be compared with the work of the Monastic order which kept up the Saxon Chronicle for 1,000 years. Our Biblical Book of Chronicles was, on the contrary, probably the work of one man who made use of pre-existing documents. The Book of Ezra falls into two parts, with a period of sixty years between them. The writer—Ezra—must have made use of pre-existing documents for the first part.

While David was the chief contributor to the Psalms, and Solomon to the Proverbs, it is impossible to say who compiled the books as we now have them. It may have been Ezra or one of the school of Ezra.

With regard to the Prophetical Books, notably the three long Books, Isaiah, Jeremiah, Ezekiel, the final arrangement of the materials of which they are composed must have lain with persons of authority in the Community. They are not all in chronological order, but this does not touch their real "integrity." Those who affirm that the works of later writers have found their way into the magnificent writings which we attribute to Isaiah seem to some students to create more difficulties than they solve. Their view is conceivably true but is probably erroneous.[1] The prophetic elders, whether before the Captivity or after, were well instructed men, as we can see from Nehemiah, and had ample means for discerning between the works of such a man as Isaiah and those of a later day.

[1] *See* Introduction to Isaiah below.

There has grown up during the last century a passion for the analysis of the sacred Books and for the cutting up of sentences into fragments and partitioning them among various authors of dates long distant from one another and often with discordant views on great questions. The critics who advocate this view frame to themselves a literary and theological standard for each age and by this standard every sentence is to be judged. If A. the original writer, could not have written a certain sentence, it must be attributed to B.; but new difficulties arise, and C. must be introduced; and so on *ad infinitum*. The Book of Chronicles may fairly be appealed to as exhibiting a text made up from at least two sources. But confessedly the Chronicles is a post-Captivity work, and there appears to be absolutely no evidence for the fanciful and painful anatomizing of any of the earlier historical Books. If only we make due allowance for the notes and extracts by a hand later than that of the original writer, we have no reason to depart from the old view of the integrity of the Books as it was held by the Jews of our Lord's time.

We have already pointed out that the beginnings and endings of the Books need careful consideration. Sometimes there is a manifest postscript, as at the end of Kings. But it would be utterly unscientific to bring down the date of the whole of this great historical work to this final addition. Sometimes there is an overlapping; Judges, for example, overlaps Joshua. The hand of "scribes" may occasionally be detected in these phenomena, but we have strong reason to believe that they worked under authority and that they must have had a strong sense of responsibility which under God's good providence guarded them from material error.

The modern eye was not the first to detect apparent inconsistencies in the Books as they stand. They are freely discussed in the *Conciliator* (see p. 105), and every Jewish scribe must have known of them from pre-Christian ages, long before the " toning down " which can be detected in the LXX. If we could imagine an ancient " interpolator " at work we should expect to find him clever enough to avoid glaring discrepancies. He would harmonize the new with the old. The final supposed editor, whoever he was, could tell from the appearance of the manuscript before him where additions had been made, and he being a person of authority would rule out anything which tended to undermine the credit of the ancient Book.

No doubt much of the questioning about the integrity of the Books has arisen from a false expectation that the original utterances in the Law could brook of no modification, for example in the speeches of Moses delivered thirty-eight years later; that being of the nature of statutes they ought always to have been obeyed by every Israelite; that no breach of ritual observance was permissible; that any such breach ought to have been severely commented on by later prophetic writers; and that if any rites propounded in the Pentateuch were not referred to as in force in later times that may be taken as a proof that they were non-existent, and the dates of the Books which contained them must be brought down to a much later period. Such are the irrational theories which prevail in some quarters! They indicate a blindness to the facts of human nature and to the demands of historical research.

SECTION IX

Later Writers use the Works of their Predecessors

INSPIRATION does not necessarily imply originality. It may mean a quickened memory. This we know is the chief key to the composition of the Gospels (John xiv. 26). It may also mean the gift of selection from among many possible materials of those which conduce to the purpose of the prophetic writer whether for immediate instruction or for a wider circle of readers in the far future. See *Excursus* on Inspiration, p. 293.

As a matter of fact, the later writers make free use of the works of their predecessors, and this largely constitutes the method in which the Old Testament was built up. The case stands thus :—

First, there are acknowledged quotations for the purpose of appealing to Divine promises and charters. (1) Nehemiah, the latest of the historical writers, appeals to the word which God commanded His servant Moses, and proceeds to quote deliberately from Deuteronomy, chapters iv. and xxx., showing his familiarity with that precious Book (see Neh. i. 8, 9). (2) Josiah orders that the Passover should be kept " as it is written in the Book of the Covenant," referring to the ritual as prescribed either in Deuteronomy xvi. or in one of the earlier Books. (3) Amaziah did not slay the children of his father's murderers

"according to that which is written in the Book of the law of Moses." A quotation from Deuteronomy xxiv. 16 follows (see 2 Kings xiv. 6). (4) Moses himself, when in great trouble, appeals to the word which God had spoken to him some time before, quoting the passage *verbatim* (Num. xiv. 18; Exod. xxxiv. 6); and in a still greater trouble, after the sin of Aaron and the people, he appeals to the charter granted to the Patriarchs when God swore by Himself (Exod. xxxii. 13 and Gen. xxii. 16). The reference in Jeremiah to Micah (Jer. xxvi. 18), and that of Daniel to Jeremiah (Dan. ix. 2) would also come under this head. Many more instances could be given. Speaking generally, it is clear that the leaders in each age were cognisant of what had been already written by their predecessors and knew how to turn those narratives to account.

But besides these definite citations there are numerous —one might almost say *endless*—unacknowledged borrowings. Not only does the Chronicler borrow wholesale from Genesis, Samuel and Kings; not only do contemporary prophets borrow from one another, and Psalms repeat what had already been written; but the sacred writers seem to be impregnated with the writings of their predecessors. It would be a good thing if a Bible were brought out in which this interesting phenomenon could be clearly marked. It seems to us natural that Malachi (iii. 7) should quote the important passage of Zechariah i. 3, that Zechariah (i. 17), should adapt Isaiah's words (xiv. 1, 7), that Isaiah (x. 26) should refer to a historical event recorded in Judges (vii. 25), and to another recorded in Exodus (xiv. 16); that Micah (i. 10) should cite David's lyric over Saul (2 Sam. i. 20); that Jonah should pray in language borrowed from the Psalms; that Hosea

should reproduce the story of Jacob; that the Psalms should sparkle with the salvations wrought in the past; that Joshua when he assumed his responsibilities should be strengthened by the grand words originally spoken to Moses (Josh. i. 1–9); that Moses when addressing the young people just about to fight their way into Canaan should remind them of God's dealings with their immediate ancestors, and with the "fathers," i.e. the patriarchs; that Jacob should remind his sons of God's dealings with Abraham; and that the destruction of Sodom, and the Flood brought in on a sinful world, should leave their mark on sacred literature all through the ages.

These things seem natural to us, and we put them down as "references"; but what do they mean? and what do they imply? They mean that there was a pre-Mosaic sacred literature which included the original charter granted to Abraham and his seed and which foreshadowed the Mission of Israel. Compare the chain of utterances Genesis xii. 7; Exodus xxxiii. 1; Numbers x. 29, Deuteronomy xxxiv. 4—all references to the grant of land to the seed of Abraham. This was the foundation. The Mosaic literature was built on it. The next story in the building included the stormy days of Joshua and the Judges. After that and upon them we reach the superstructure of the Prophets and Kings. There is yet something beyond.

If a table could be designed to illustrate the point under consideration it would include the following facts.

A. The words and deeds recorded in the Book of Genesis are definitely referred to or silently taken for granted in the Mosaic Books, also in Joshua, Judges, Ruth Samuel, Kings, Chronicles, Ezra, Nehemiah, Job, Psalms, Canticles, Ecclesiastes, Isaiah, Jeremiah, Ezekiel, Hosea,

Joel, Amos, Obadiah, Micah, Zephaniah, Zechariah, Malachi.

B. The words and deeds recorded in the FOUR MOSAIC BOOKS (Exodus, Leviticus, Numbers, Deuteronomy) are definitely referred to or are silently taken for granted in Joshua, Judges, Ruth, Samuel, Kings, Chronicles, Ezra, Nehemiah, Job, Psalms, Proverbs, Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Jonah, Micah, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi.

C. THE BOOK OF JOSHUA gives the tribal and topographical substratum of all the historical Books except Esther, and is taken for granted in the Prophets.

D. The records contained in the BOOKS OF JUDGES and RUTH are referred to, usually quite briefly, in Samuel, the Psalms, Isaiah, and some of the Prophets.

E. The records of the kingly period, SAMUEL, KINGS and CHRONICLES, are interwoven with the Psalms and the contemporary Prophets, and are more or less implied in the historical and prophetical writings of the post-Captivity age.

F. It ought to be added that from a New Testament point of view the whole of the Old Testament writings are presupposed and regarded as of sacred authority.

SECTION X

Testimony of Language to the Order of the Books

HITHERTO nothing has been said which is beyond the reach of the English Bible student, but we now reach a point at which the peculiarities of the Hebrew original must be faced.

Speaking generally, the language of the Hebrew Bible is the same throughout. The grammar is the same, and the technical and theological words are the same. Moreover, the later writers adopt the style of the earlier—a style higher and more stately than the ordinary talk of the people (of which, however, we get samples in some of the Books). Plenty of room, however, was left for the writers to exercise their own style, and to utilize their personal experiences, and we easily detect the result in the Prophetic Books and in the Psalms.

Taking the Books in their received order it has been frequently noticed that the earliest Hebrew is marvellously pure and perfect. It was natural rather than technical. The records of the patriarchal age have few technicalities, but many peculiarities. Their words are sometimes fossils from a primitive stratum. Thus in Genesis the later technical distinction between "nation" and "people" is not recognized, for even at the end of the Book, Israel is only a family and the tribes are not even referred to by name. Again, there are several

marks of linguistic antiquity in the record of the Flood. Thus, there is a distinction between clean and unclean beasts in the record of Noah, but the technical word for "unclean" has not yet been adopted and the writer has recourse to the expression "not clean," which never occurs after this Book. The name Israel always stands for the actual patriarch in Genesis, and his seed are called the sons of Jacob until we reach chapter xlii, 5, and they are still not a nation but "one man's sons." The form of the word translated "sorrow" in Genesis iii. 16, 17 only occurs once again in the whole Bible, namely, in Genesis v. 29, which manifestly has reference to the previous passage: "He shall comfort us concerning our work and concerning the sorrow of our hands, because of the ground which the Lord hath cursed." The simple ejaculation translated "go to" in Genesis xi. 3, xxxviii. 16, also in Exodus i. 10 is never found again in the Bible.

The order concerning circumcision at the institution of the Passover (Exod. xii.) contains expressions manifestly borrowed from the original order of Genesis xvii. The technical word used in connexion with the marriage of a deceased wife's sister binds together Genesis xxxviii. 8, Deuteronomy xxv. 5, 7, and Ruth i. 15.

To "lift the foot" in the sense of starting for a journey is only found in Genesis xxix. 1. To be "gathered to one's people" is only used of the patriarchs and of Moses and Aaron. The custom of putting the hand under the thigh in connexion with an oath is only referred to in Genesis xxiv. 2, 9 and xlvii. 29. The "binding" of Isaac (Gen. xxii.) represents a unique word; so does the word rendered a hundred-*fold* (Gen. xxvi. 12), and the word for "seething" pottage (xxv. 29) in this connexion. Laban is twice accused of changing Jacob's wages "ten times"

(Gen. xxxi. 7, 41), but the word translated "times" is not found elsewhere. Perhaps it was dialectal, as would be natural under the circumstances. The "pieces of money," literally *kesitahs* of Genesis xxxiii. 19 are found again in the verbal reference to the transaction in Joshua xxiv. 32. The only other place where it occurs again is Job xlii. 11. There is a word translated "sheep" peculiar to the Pentateuch. There are also rare words for furnace, quiver, savoury meat, young pigeon, veil, in Genesis. Other rare words are found in the narrative connected with Joseph as "prison," "interpretation," "white" baskets, provender, beasts (Gen. xlv. 17, Exod. xxii. 5, Num. xx. 4, 8, 11, and Ps. lxxviii. 48, which is a verbal reminiscence of the Mosaic record). There are three words translated "sack" in this narrative; one of them occurs fifteen times in the story and never again.

It is instructive to trace the Divine affirmations in the Bible. The expression, "as I live," occurs first in Numbers xiv. 21 and not again till Isaiah xlix. 18; and "as the Lord liveth" does not occur in the Pentateuch but is found first in Judges viii. 19, and runs through the historical Books; "as thy soul liveth" comes first in 1 Samuel i. 26, and is almost confined to the Book of Samuel.

Assyrian and other dialects often illustrate peculiar words. In Isaiah ix. 5 (4) the Revised Version has in the margin, "Every boot of the booted warrior." It has been suggested that the Hebrew word (which does not occur elsewhere) was a late one which came into being or usage long after Isaiah's time; but in Assyrian it is much earlier and is found in the Tell el Amarna Tablets.

Places are named in Genesis by their original titles; and the origin of their names is frequently given. Mamre is never heard of after Genesis. The Cities of the Plain

vanish from view and their names are only recorded afterwards as a warning. Salem is named but not Jerusalem, the name of which does not occur in the whole Pentateuch. It is strange that the root from which Ab-*raham* gets his name is not found in the Hebrew Bible. In the case of Jacob it is almost the same, for the word is only used in two verbal references to his history (Hos. xii. 3 and Jer. ix. 4) and in Job xxxvii. 4.

The years spent in Egypt naturally affected the language. The Egyptian "*Ephah*" is introduced as a measure, and the Egyptian "*Abib*" is adopted as the name of a month, Nisan being ultimately substituted for it. In a paper written some years ago by an American missionary in Egypt it was claimed that in Exodus ii. 3 there were no less than eight Hebrew words which were originally Egyptian, and which are translated ark, bulrushes, daub, slime, pitch, flags, river, brink. Some of these are certainly Egyptian.

The student of words has a treasure in his hands when he holds the Hebrew Bible. For as pottery is the test of stratification in the Palestinian mounds so are words in the Biblical documents. This mine has hardly yet been fully worked. It has an important bearing on the relative ages of the sacred Books.

Dialectal peculiarities are to be noticed. It has been tardily acknowledged that they are marks of antiquity rather than of lateness.[1] This can readily be illustrated from the history of the English language, as in the case of

[1] "It used to be vulgarly supposed that our dialectal country speech was degraded; but now every child knows that it is merely ancient . . . nor can our distance from these older forms

Wycliffe's Bible. Where an outsider takes part in a conversation or contributes a little share to a Book we look for marks of his presence in his language. Abraham's servant, for example, gives his narrative in Genesis xxiv., and we have it in all its ten dialectal peculiarities. Balak and Balaam come on the scene in the Book of Numbers, and leave behind them a strange word translated "curse" which occurs nowhere else. Northern or Galilean dialectal forms can be detected in Kings, and foreign influences in Ecclesiastes, and signs of lateness in Chronicles and other post-Captivity Books.

Certain nations had peculiar titles for their chiefs and fortresses. We read in the English Bible of the Lords of the Philistines but no one else claims this title. The same was the case with the Dukes of Edom in early days. The Midianite name for a "castle" (Gen. xxv. 16; Num. xxxi. 10) is used for nothing else.

Spelling naturally follows pronunciation. It is not surprising that Jericho should be pronounced rather differently by Moses and by Joshua, and that the original spelling of David should be departed from after the Captivity. Similarly, the spelling of the Hebrew words translated "he" and "she" is the same all through the Pentateuch, and then it begins to vary. The same is the case with the Hebrew words translated young man and young woman. In these cases the Hebrew authorities instead of altering the masculine termination to the feminine in the text have done so in the margin.

Words come in and go out. The original word for "sickle" gave way to another. The same is the case

be measured by time." (*Times*, Literary Supplement, May 30, 1912.)

with "shewbread." There is even a history in the use of Divine names. It has been observed that God is never named "the Lord of Hosts" till the Book of Samuel, although it would have been a most suitable name to have been used at the period of the Exodus.

Sometimes new *words* mark innovation in *things*. Thus there is a development in music traceable through the Old Testament from the simple instruments referred to in Genesis to those used by David and his people and on to the Greek instruments referred to in Daniel.

The same is the case in military matters. The way of marching adopted at the Exodus, where the word "harnessed" means "in ranks of five" (Exod. xiii. 18) was not used after the days of Joshua, and is last heard of in Judges vii. 11.

David introduced a new method of attack. He was a thorough soldier and "set the battle in array" in a new method. Although "camp-language" died out after the Pentateuch a "house-language" took its place; there were times when the old cry rang out, "To your tents, O Israel," and none knew better how to adapt himself to such emergency than David. He is the earliest general who introduced turning tactics in the field (2 Sam. v. 22–25; 1 Chron. xiv. 13–17).[1]

In closing this part of our discussion we have to bear in mind in connexion with the subject that proper names were sometimes introduced by anticipation. Bethel is referred to in the Abrahamic record of Genesis xii., though it was not adopted till the time of Jacob. Similarly Ebenezer is mentioned in 1 Samuel iv. 1, though it did not

[1] See Marcel Dieulafoy, *David the King*, quoted by Mr. Maunder in his *Astronomy of the Bible*.

get this name till chapter vii. 12. These show the handiwork of contemporary scribes or transliterators and are not to be branded as anachronisms.

The next great linguistic gulf is that which separates the ages of the Chronicles from that of the Kings. Attention has been called, in the Introduction to *Deuterographs*, to a number of instances of " modernizations " and modifications in the language of Chronicles. It should be added that poetry has its peculiarities as compared with prose. We are familiar with this in English and must not deny to the Hebrew poet that fondness for archaic and peculiar words which we freely grant to our own countrymen.

A study of the linguistic phenomena of the Bible as a whole leaves a deep impression on the mind. It makes it inconceivable that the order of the Books could be reversed or that Genesis should be a late composition as compared with the Kings or the Prophets. The order of the history is harmonious with the marks in the language, and consequently we are confirmed in our conviction that the order of the Books is the right one. The Law precedes the Prophets.

SECTION XI

Characteristics of the Books

IT is the fashion to divide literature into prose and poetry, but in the case of the Old Testament it is not always easy to draw the line. Primeval Biblical writers were semi-poetical in style even when narrating history. They were exceedingly graphic and they wrote in a pictorial language. They put the same idea in pairs of short sentences with slightly varied or contrasted meanings. They repeated their utterances in order to emphasize them and stamp them on the memory, and drew illustrations from everything in heaven and earth. They understood the force of the question and the power of irony, and frequently put words into the mouth of a supposed adversary that they might answer or repel them. When they came to a close they were exceedingly brief and did not lead to a roundabout conclusion. Most of these points can be seen exemplified in the Song of Moses or in that of Deborah.

The writers usually spoke of themselves in the third person. This was a great advantage, because they frequently introduce God Himself as a speaker and the first person is reserved for Him. The notable exception is Deuteronomy which consists of addresses rather than narratives. Here God is spoken of in the third person and Moses in the first.

The historical Books are not like modern history. They

seldom review the past from a distance. There are a few summaries, notably one early in the Judges, which account for Israel's desolations, and another retrospect at the close of the kingly period. Their story is by no means continuous or annalistic. Half a century may be passed over without a word. They leave a great deal to the good sense of the reader and freely use hyperbolic language which an Oriental would appreciate at once, but which would be a stumbling-block to a stolid Englishman. Many things seem inconsistent to us because of our distance in time, space and character from the writers and the events. They needed no commentary to explain the alliance between Ishmaelites and Midianites in the story of Joseph, or to account for the fact that God is said to repent and not to repent in the same chapter. They do not trouble us with such details as the name of the river, or of the Pharaoh, or of the city, in connexion with Israel's history in Egypt. Everybody knew these things at the time. Without aiming at originality they have succeeded in attaining it, and their words, idioms, illustrations and style are an inheritance for all time. It is the leaders who make a language. Every great man contributes his quota. England owes a linguistic debt to Wycliffe, Shakespeare, Milton and Macaulay which it can never repay, but its greatest debt is due to the Hebrew writers whom these men knew so well and who had been inspired with the gift of speech in order that they might adequately fulfil the purpose for which they were called forth.

The sacred writers are true to Nature. They were observers of what was above them and around them. They did not try to tell (i.e. count) the number of the stars but they knew that the Creator of heaven and earth not only identified each, calling them all by their names,

but that He upheld them continuously. They used the same language as the modern astronomer does about sunrise and sunset. They knew the cycle of forces by which the rain dropped down from the clouds and went up again in mist, and they understood that God was the true Author of this marvellous system and that the whole vegetable and animal world with the various "kinds" were the work of His hands. Their knowledge of the surrounding nations was very wide and their testimony concerning the events of their time even if not encyclopaedic is not to be despised. They choose the best words with which to express themselves, and though frequently condensed in style their language is both clear and impressive. They are graphic and detailed in local matters, not giving set descriptions, as Josephus would have done, but telling exactly what was needed to make their story plain, e.g. in estimating distances, spaces, and times.

At the back of all there is solidity, reverence, a respect for what is true and for what is righteous, a realization that there is a spirit-world within, without, above, beneath, that the forces of evil are strong and are to be fought and guarded against, that the one living and true God is supreme, and that victory comes from loyal dependence on Him.

SECTION XII

History, Biography, Genealogy, Official Life

HITHERTO the form of the Old Testament has been discussed rather than its substance. But what are its contents?

The student observes four things about it—a marked historical element, a strong biographical element, an official element, and a noticeable genealogical element.

I. The History is (1) Primaeval, (2) Patriarchal, (3) Israelite, the latter being divided into an Egyptian period, a Desert period, a struggle for the possession of Canaan, a retaining of that possession during a period of the Judges and the Kings, and the period of deportation followed by a restoration of a remnant or nucleus of the people, the land being regained not by force of arms but by Persian Imperial decrees.

This is History: or rather it affords the original materials on which History is based. In this respect we may contrast the Biblical record with the *Antiquities* of Josephus. It is, speaking broadly, contemporary. The writers give very shortly the history of their own times, each contributing the portion which had come beneath his own observation. It constantly touches upon the outside world and may be illustrated and confirmed at every turn, first, from Palestine exploration, secondly from Egyp-

tian and Eastern discovery; and these in their turn owe much to the Old Testament.

If, however, the Old Testament had been a mere history of a People from the dawn of time to the days of Persia it would have been a very short Book, and yet in a sense it might have been much longer. Why should it have stopped when it did? Why should not native writers have carried it on till the fall of Jerusalem in A.D. 70? The answer seems to be not that the history of the days which followed Nehemiah was not worth writing, nor that it was too complicated to be written, but that no writers were specially raised up by God for the purpose. They wrote, but not under commission from Him.

II. Secondly, we have to do with a strong Biographical element. This is conspicuous all through the Historical Books. Certain persons emerge and are conspicuous in their pages—Abraham, Jacob, Joseph, Moses, Samson, Samuel, David, and the rest. What is it that causes them to be immortalized? Were they all great men? Teachers? Warriors? Administrators? By no means. Yet we learn from them. What is written—frequently by their own hand—is written for our learning though not necessarily for our imitation. The Bible would not have the same influence on young and old were it not for its human documents.

The more one studies the history of the human race the deeper becomes the conviction that the progress of a nation does not depend on evolution, but on the rising up, or rather raising up, of leaders, and that history hangs upon biography. Such leaders are often called for at a crisis, but they do not always come when they are called for. There may be something in a man from birth, as mathematics were in Pascal or military genius in Bona-

parte. It may lie latent for years. Circumstances may—or may not—draw it out. These men become the warp and woof of history; but there is a Power behind them. There is a Ruler of what is good, and an Over-ruler of what is evil.

The remarkable personages of the Old Testament come on the scene and sometimes drop out in a verse or two. There are Melchizedec and Amraphel, Abimelech and Pharaoh's daughter, Jehu and Jezebel, Sargon and Sennacherib. Each has a place in the network of life.

III. Connected with this biographical element there is a notable Official element borrowed, to a large extent, from Egypt, and developed during the desert life, and current all through the later history. The tribes sprang from one source, inherited the same promises, pledged themselves to the same covenant, yet retained distinct features. Each tribe had its elders to represent it. They met as a body on some occasions, not indeed to frame laws but to accept them.

There were judges, officers, princes, captains, scribes, recorders, singers, porters, as well as prophets and priests. These men were part of a great social structure and were the framework of the kingdom. When Israel came out of Egypt they were not an undisciplined mob, but an ordered host. In the centuries which followed, this discipline suffered considerably. The "Judges" sought to renew it, especially Samuel. David was the great administrator. He regarded the needs of Israel as a whole and the interests of each individual tribe; but in time we read of a complete military and civil organization. Some of it is referred to in the days of Hezekiah, and again in the period of the Restoration. We have the record of

David's "mighty men," his counsellor, his companion, his captain of the host, his "seer in the words of God" (1 Chron. xxv. 5), his recorder, his scribe, his priests, and the sons who were "at the hand of the King." He organized twelve "Special Service" regiments under the mighty men who prove to be of various tribes. These regiments were in office in their turns (1 Chron. xxvii.). Then there were Rulers over the Tribes (1 Chron. xxvii.) whose names and fathers' names are given, and there were Superintendents of the departments of the King's substance which included stores, agriculture, vineyards, wine, olives, herds, camels, asses, flocks. It is evident from what we are told of them that these men were chosen as the most fit for their special duties. We also have a record of David's helpers at Ziklag and of his troops at Hebron. Now we reach the porters (1 Chron. xxvi.) and keepers of the gates, east, north, south and west, besides those who had to do with the ark. The porters of 1 Chronicles ix. 17 are all to be compared with those of Nehemiah xi. 19. The elaborate musical department is recorded in 1 Chronicles xxv, being divided into twenty-four courses by lot and chosen from three great Levite families (Gershon, Kohath, and Merari). Some of their guilds reappeared after the Captivity (see Ezra ii), as did the Levites and, of course, the priests.

David's system was adjusted to the needs of the whole kingdom, but it must have been sorely broken into at the disruption. Hezekiah, however, did what he could to retain the Davidic system (2 Chron. xxix. 25–31).

The constitution thus established ran on for a few centuries with indifferent success, but was materially modified after the Return from Captivity. The Priestly system continued; there were officers of the Temple; family

guilds of singers and players on musical instruments; rulers of synagogues; scribes and expounders of the law. But the times were troublous; the Ptolemies, the Antiochi, the Roman Emperors, the Herods were perpetually interfering in the internal affairs of the people, and the rights and privileges of these various officials were invaded and dislocated. Meanwhile, what had happened to the Kingly line? Where was the seed of David? The family were still in existence, and when the Roman census was ordered, Bethlehem, the original home of David, must have been crowded with his seed.

IV. The Gencalogical element next calls for attention. It is probably unique. In the early part of Genesis we have not the history of the world but notes on the line of Noah's ancestry. This is reproduced both in 1 Chron. i. and in Luke iii. In Gen. x. and xi. we have a bare ethnological outline intended to show who Abraham was. The genealogies in the Patriarchal age follow naturally and are succeeded by those contained in Exodus and Numbers. It thus became a deep-rooted national custom that each House should recognize the family and the tribe to which it belonged—see e.g. the case of Achan (Josh. vii. 16–18). This was of the utmost importance in connexion with land-tenure, and we see the consequences of losing a pedigree in Ezra ii. 59–63. The early chapters in Chronicles are largely genealogical, and in spite of the defects which have befallen the original lists we can get a sufficiently clear idea of the leading Houses of Israel. Ezra's own genealogy is traced to Aaron, though some of the intermediate links are passed over (compare 1 Chron. vi.). The Priestly and Kingly lines were very important. The Levitical lines were kept up by the descendants of certain officials, Korah,

Asaph and Jeduthun (Etham), also the lines of Samuel through the singer Heman. These officials must have had their representatives in our Lord's time. Where are they now? Was Barnabas one of them (Acts iv. 36)?

In studying the Biblical genealogies we have to remember the differences in spelling. Many names in Hebrew cannot be spelt in the same way in Greek. Hannah becomes Anna, Hallelujah Alleluia, Noah Noe, 'Azzah Gaza, Shealtiel Salathiel, Joshua or Jeshua becomes Jesus. The compound parts of a name may be inverted. In two consecutive chapters (2 Chron. xxi. and xxii.) the same name is spelt Jeho-ahaz, Ahaz-iah and Azar-iah. On theological grounds Abednebo becomes Abednego, Jerubbaal may become Jerubbesheth and Meribaal Mephibosheth. Similarly Ornan may become Araunah and Araniah, Uzziah may be changed into Azariah, and Uzziel into Azariel, the Hebrew name David may be spelt with three letters, as in the Books of Samuel or Kings, or with four letters as in the Book of Chronicles. A name may also be shortened. Thus Azariah may become Seraiah, Phaltiel Phalti, Adoniram Adoram, Jehoradah Jorah, Rephaiah Repha, Meshullam Shallum, Shimhi Shema, Shephupham Shupham, Abihud Ehud. The letters D and R are very much alike in Hebrew and in some other languages, and their sounds as well as other forms approximate one another in some dialects. Hence we have Hadadezer and Hadarezer, Dodanim and Rodanim, Hurai and Hiddai, Amram and Hemdam, Zabdi, Zichri and Zimri, Nebuchadnezzar and Nebuchadrezzar. Similarly, the letters B and V are interchanged though not like in appearance; thus we find Bathsheba and Bathshua, again we have Merodach and Berodach,

Abana and Amana, Hiram and Huram, Pai and Pau, Hezion and Rezin, Syrian (Aram) and Edomite (2 Sam. viii. 13), Achan and Achar, perhaps Jeshurun and Israel, and by inversion of meaning Zephaniah and Uriel.

To pursue this subject to its completion would be rather a large task; but it is an important study. It throws some light on the character of a people whose names were regarded as of considerable importance, and it keeps us from the false idea that foreigners, Assyrians and others, would always pitch upon the correct spelling of Hebrew names or that Hebrew writers would spell the names of outsiders (e.g. Hammurabi or Achashverosh (Ahasuerus) in the "correct" way.

As an instance of the genealogical background to Biblical history let us go to the latest historical period and look at the pedigree of Ezra as given in Ezra vii 1–5, and given in the left-hand column below. He starts from his own name and works backward to the early period of Israel's history. In the right hand column we have put down the priestly line from 1 Chron. vi.

Aaron the chief priest	Aaron (Moses and Miriam)
Eleazar	Eleazar and Ithamar (Nadab and Abihu)
Phinehas	Phinehas
Abishua	Abishna
Bukki	Bukki
Uzzi	Uzzi
Zeraiah	Zeraiah
Meraioth	Meraioth
Azariah	Amariah
Amariah	Ahitub
Ahitub	Zadok
Zadok	Ahimaaz
Shallum	
Hilkiah	

Azariah	Azariah
Seraiah	Johanan
Ezra	Azariah
	Amariah
	Ahitub
	Zadok
	Shallum / Meshullam (1 Chron. ix. 11)
	Hilkiah
	Azariah
	Seraiah (2 Kings xxv. 13)
	Jehozadak (went into captivity)

One important personage in this list is the Azariah son of Johanan, who executed the priest's office in the Temple that Solomon built in Jerusalem (1 Chron. vi. 10). He was not, however, Solomon's contemporary but was the priest who withstood Uzziah when he went into the Temple to burn incense (2 Chron. xxvi. 17). He is omitted, with several others, from Ezra's list, but the main line is secure, and we have to remember that Ezra gives his family pedigree, while the chronicler gives what seems to be the official pedigree including some who may have occupied the office for only a short time. (Compare the lists given by Josephus in his *Antiquities*.) He tells us that Eli of Ithamar's family succeeded Uzzi, Eleazar's family living in private till Zadok resumed office (viii. 1–3). See the more complete list given by Josephus with all its strange spellings in *Ant.* x. 8, 6.

Another important pedigree is that which contains Samuel's name. We have it twice in the same chapter, once going down and once going up. The two pedigrees may be set side by side thus :—

1 Chron. vi. 16, etc.	1 Chron. vi. 33, etc.
Levi	Levi
(Gershom) Kohath (Merari)	Kohath
(Amram) Izhar (Hebron, Uzziel)	Izhar
Amminadab	Korah
Korah	Abiasaph
Assir	Assir
Elkanah	Tahath
Zophai	Zephaniah
Nahath	Azariah
Eliab	Joel
Jeroham	Elkanah
Elkanah	Amasai
Samuel	Mahath
(Joel) The firstborn, Vashni (i.e. 'and the second'), and Abiah	Elkanah
(Heman)	Zuph
	Toah
	Eliel
	Jeroboam
	Elkanah
	Samuel
	Joel
	Heman

It is clear on examining these lists that there are sometimes omissions, and sometimes what seem lineal descendants are really brothers. In spite of these perplexities the main line is secure. The short pedigree given in 1 Sam. i. 1 is helpful. We here have Zuph, Tohu, Elihu, Jeroham, Elkanah. Zuph is called an Ephrathite because of his adopted home, not because he was of the tribe of Ephraim, which he was not.

Other interesting Levitical pedigrees are those of Heman, Asaph and Etham or Jeduthun. The line of Saul which is found both in the eighth and ninth chapters of 1 Chronicles; and finally the line of David.

The generations from Abraham to David are the same in 1 Chron. i and ii., in Matt. i. and in Luke iii. They are

fourteen inclusive. From David to the Captivity the lines are varied, thus :—

1 Chron. iii. (Matt. i agrees except that Joash, Amaziah and Azariah are omitted and the sons of Josiah are thrown together as " Jechoniah and his brethren.")

David
Solomon
Rehoboam
Abijah (Abijam)
Asa
Jehoshaphat
Jehoram
Ahaziah (Jehoahaz)
[1] Joash
[1] Amaziah
[1] Azariah (Uzziah)
Jotham
Ahaz
Hezekiah
Manasseh
Amon
Josiah
[2] Jehoahaz (Shallum or Johanan)
[2] Eliakim (Jehoiakim)
Jehoiachin (Jeconiah)
[2] Zedekiah

Luke iii. gives David, Nathan and his successors up to Neri. N.B.—Both Nathan and Solomon were born to David in Jerusalem. See 2 Sam. v. 14.

The later line of Solomon's family is obscure. The sons of Jeconiah (perhaps by adoption) were Assir, Shealtiel, Malchiram, Pedaiah and others (1 Chron. iii. 17); the sons of Pedaiah, Zerubbabel and Shimei; the sons of Zerubbabel, Meshullam, Hananiah and others; the sons of Hananiah, Pelatiah and Jesaiah. Other

[1] Omitted in Matt. i.
[2] Brothers.

descendants follow including Hattush who is called "a son of David," being accounted as a lineal descendant in Ezra viii. 2. But in this list adopted sons were admitted to the full privilege of sonship. Shealtiel was really the son of Neri and the descendant of David's son Nathan, though incorporated into David's line. Zerubbabel is counted as his son though he appears to be really the son of Pedaiah. This right of adoption is important in connexion with the fact that the Lord Jesus was the son of Joseph by adoption.[1]

The possession of the Pedigree in Chronicles with the light thrown on it in Ezra and Nehemiah and the double line extracted from the public or private registers in St. Matthew and St. Luke whilst they contain many intricacies which only a Jew could solve, illustrate the lines whereby families could trace back to the originator of the tribes and so to the Patriarchal ancestry.

[1] The decrees of Hammurabi on the subject of adoption probably embodied the rules subsequently current in Palestine. They run thus :—

(185) If a man take in his own name a young child as a son and rear him, one may not bring claim for that adopted son.

(186) If a man take a young child as a son and when he takes him he is rebellious toward his father and mother who have adopted him, that adopted son shall return to the house of his father.

(188) If an artizan take a son for adoption and teach him his handicraft, one may not bring claim for him.

There are other decrees but these three specially illustrate the case of the Lord Jesus who was reared by Joseph, was obedient to Joseph, and was taught a handicraft by Joseph.

SECTION XIII

Intervention and Purpose

THE four elements now touched upon, the historical, the biographical, the official and the genealogical, constitute a fourfold cord. Can the history of any ancient nation furnish anything better or so good for so long a period?

The Biblical documents include certain charters or grants which claim to be bestowed by God Himself. The first has to do with the Redemption of the Race (Gen. iii.). It had to wait for "the fullness of time," thousands of years later for the advent of the Redeemer. Two thousand years have passed since then and we still wait for full redemption (Rom. viii. 23).

The second charter has to do with the earth (Gen. viii. 21, 22), and is referred to as still running in Isa. liv. 9. There has been no universal Deluge since the "waters of Noah" there spoken of. God's faithfulness in this matter is cited as a guarantee of the sureness of His promise in respect to Israel.

The third charter has to do with the seed of Abraham (Gen. xii.). It was granted to him when he had no seed. It includes a grant of land, a promise of numerous offspring, and a special blessing for all nations through his seed. The second grant began to be fulfilled in the days of Moses, the first in the time of Joshua, the third waited for the time of Christ (Acts iii.).

The fourth charter has to do with the seed of David (2 Sam. vii.). It foretold a long dynasty. We trace the Royal line to the time of Hezekiah. After him the dynasty remained in abeyance but "the sure mercies promised to David" (Isa. lv.) stood. At last Jesus was raised up from the House of David, and of His Kingdom there is to be no end. This is one main element of "the Gospel" set forth in the New Testament.

These charters were granted at periods far distant from one another but they are all made by the same Person and are all written down in the same collection of sacred writings which are accepted as from God.

This Being is introduced on the scene in the first verse of the Bible. He is not only the Source of every blessing which the human race enjoys, but He is also the Legislator and the Supreme Ruler. The dawn of human history was the dawn of privilege and law for man, and the breach of law involved the forfeiture of privilege. In fact it would have led to the destruction of the race had it not been for the first charter. Destruction again nearly followed in the days of Noah, but was averted, and is still held back, thanks to the second charter. Abraham was under law and privilege in the same sense as our first parents were. The will of God and His loving-kindness were written in his inner man and to some extent spoken to his outer man by the Angel of the Lord.

After the Exodus law and privilege were more fully developed with a view to the possession of Canaan. Breach of law caused loss of privilege.

With David came Kingly Rule, often sadly perverted, but the True King still reigned and was to be manifested in His time.

Through all this period human laws and codes were subordinated to Divine Purpose. This purpose was effected in the course of ages through the exercise of Providential intervention. This is one of the great messages of the Bible. Behind history, biography, promise, and law, we get back to the purposes of the Eternal God Who intervenes to secure that they shall be carried out in the long run.

The records which we possess illustrate the need and the nature of Divine intervention. It is strange that some students resent the thought of intervention, though they are themselves constantly intervening in the affairs of others and in the course of Nature. They outstrip their natural limitations. They cannot shout loud enough to be heard a hundred miles off, but they can telephone ; they cannot fly, but they can aviate. They make the horse their servant, and electricity, wind, water, air their slaves. Certainly man has a vast empire, but it is a delegated one, as the first page of the Bible tells us. After all, God has not come to the end of His powers. We hear a whisper of His ways but the thunder of His power who can understand ? (Job xxvi. 14).

The Old Testament enlarges our thought of God. If the record were reduced and compressed into one short narrative or treatise it would teach us much ; but when it is spread out through many centuries and includes many variations of intervention it becomes much more impressive. We have constantly to remind ourselves that what is supernatural to man is natural to God. Rain is granted or withheld ; the earth is stable or it shakes ; the almond takes months to bring forth fruit or this happens in a night ; an axe sinks in the water or it floats ; a man dies and yet he rises. These are

equally exhibitions of God's power, some usual, others unusual, but all for a purpose.

The purpose of God is outlined in the charters and fulfilled by means of interventions. How is it that Abraham and Sarah had seed in their old age? that Joseph went through such extraordinary experiences? that Moses did not become a leader till he was eighty years old and yet retained his leadership for forty years? that Samson was at once the strongest and the weakest of men? that the stalwart Elijah fled for his life and immediately afterwards asked God to take it away? that devouring fire and lions consumed some men when they spared others? They all mean that God was expanding and controlling the forces which He has granted to mind and matter. There is much which is unexpected in His dealings with man. At times they are inexplicable. His choice of agents puzzles us. Their work is often not half done. There are human failures all the way through, but God can wait. If Cain fails, Seth can be raised up; if Saul proves a disappointment, David can take his place; if Solomon is unworthy, a greater than Solomon shall arise. In all these things we see God Himself "repenting."

Evil seems frequently to be unrestrained; it must therefore be permitted; and doubtless in the end it will prove to be overruled and turned to permanent account. The Judge of all the earth is doing and will do right judgment.

Hitherto the elect nation has been a failure, but its history is not over. Sin is man's failure, not God's, and God will be justified when He is judged. The Bible is open, courageous and candid in dealing with this class of subject. When we go back to the first page of the

Bible we see that the introduction of the human race upon the earth must be the result of intervention to effect a Purpose. If we say it is the result of Variation and other natural causes, the question arises why should there be such a thing as Variation or Causation ? We see Intervention in the Flood, in the Abrahamic history, in the story of Jacob, Joseph, Moses, Pharaoh, Joshua, the Judges, Samuel, the Kings. It is neither ignored nor apologised for. It seemed natural to the prophetic writers who were under the influence of the Eternal Spirit. The fact that these things happened so long ago renders them less impressive perhaps but not less true. And after all are there no interventions now ? Yes ; but it needs the prophetic eye to see them and the inspired hand to describe them. The " decisive battles of the world " are samples. Think of Bonaparte and Wellington, and their influence on the geography of Europe.

The course of history is frequently altered by man's folly and failure, as it is altered in another sense by man's righteousness, enthusiasm, patriotism, and prayer. But all is turned to account by Him in Whom we live and move and have our being. In order to review the world's history in true perspective we have not only to listen to the clash of arms and to regard the force of diplomacy, the influence of heredity, and the power of philosophy and science, but we have to look deeper and to recognize the actings of the Eternal Spirit of Truth and Holiness on the wavering and uncertain forces which are the attributes of human nature.

SECTION XIV

The Function of the Prophets

THE relation of God to man is a great mystery. We depend upon Him for all which is worth calling Life, and yet we cannot see Him with the natural eye, or hear Him with the natural ear, or touch Him with the natural hand. This barrier seems unaccountable. Perhaps it was not original, and it may give way to a closer and clearer relationship in the ages to come—at any rate for those who fulfil the required conditions. As a matter of fact we find that instead of Speculations the Hebrew Scriptures give us Revelations. God spoke in the Prophets in many apportionments and in many methods. Communications with God were not evolved but inspired. "Thus saith the Lord God" is their watchword. By dreams in the night, by waking visions, by utterances as clear and definite as when men speak face to face, God revealed Himself (Num. xii. 6–8). Thus while we seek Him in adoration, praise and prayer, uttered or unexpressed, beseeching His presence, His guidance, His help, He draws near to man's receptive spirit to teach and comfort and uphold. But not to all men equally.

The line of the Biblical Prophets is in many respects unique. Judging from the sacred records, communications were opened up in the very beginning of time.

They were primaeval; afterwards patriarchal; then Israelite. At last the voices of the prophets ceased to be heard. The period of special revelation came to an end, though the spirit was still working in hearts and lives.

The work of the prophets was primarily for their own generation, but some spoke and wrote for futurity, though they did not always understand the messages committed to them. They were not clever, irresponsible orators, but messengers, watchmen, shepherds, acting and speaking under a strong sense of commission and responsibility.

We learn from the Hebrew titles given to him that the Prophet was pre-eminently "a man of God" under special influence.[1] He was a man who sees—a seer—and a man who has visions or beholds with the spiritual eye—and he was one from whose inner being a message bursts forth as water from a hidden spring. The last of these Hebrew titles is the ordinary word translated "Prophet" in the Greek Bible and borrowed by us from the Greek.

The gift might be bestowed in early youth, as in the case of Samuel; in full manhood, as in the case of Elisha and Amos; or in advanced age, as in the case of Moses. Communications may have been made for the benefit of the individual, or for the nation, or for the race. They may have had to do with the immediate moment or with the far distant ages—"the latter days."

They were discontinuously irregular from the observer's point of view, for revelation came in waves as the wind

[1] For a full discussion of this subject see *Old Testament Synonyms*, chap. xx.; also *Grammar of Prophecy* (Eyre and Spottiswoode).

does, and it is not easy for us now to detect the reason why there should be so many prophets at one time and so few at another. Their methods varied. In some cases there was a foreground or a background; but we cannot lay this down as a fixed rule, for God never tied Himself to an unvarying method. Some accompanied their words with contemporary signs as in the case of Moses and the man of God at Bethel; in other cases there were "signs following," e.g. Exodus iii. 12, which referred to an event not at all likely to occur.

Many prophets were speakers who never became writers; but if they wrote under Divine commission their word would be regarded as the word of God, i.e. a record of God's message to the children of men, and their writings would be treasured up by the godly. We see this from the way in which the later Old Testament writers used the words of their predecessors.

The influence of the prophets must have been very great. Moses, Samuel, Elijah, Elisha, Isaiah, Jeremiah, and others that we know of, were powers for good. They were forces to be reckoned with. We have the specific case of Micah's prophecy, and of its influence over Hezekiah (see Jer. xxvi.); on the other hand the testimony of Zechariah concerning the neglect of the earlier prophets is noteworthy (see Zech. i. 4; vii. 7).

The whole course of the prophetic history illustrates the sovereignty of God. Some of these prophets were specially men of prayer whose intercessions were both fervent and effectual. The first prophet named as such is Abraham, of whom it is said "He is a prophet and he shall pray for thee" (Gen. xx. 7). Moses, Samuel and Elijah were also notable examples of prevailing prayer (Jer. xv. 1; James v., 17, 18); others were men of

action, and others were of the visionary temperament; others again were recorders of history from an inspired point of view.

Their mode of life was not necessarily different from that of other men. Some lived in communities (2 Kings vi. 1), but they were more like mission-preachers than monks. Others were musicians and singers. They "prophesied upon a harp" (1 Chron. xxv. 1; 2 Kings iii. 15). Reference has already been made to the development of musical instruments from Genesis onward. The harp and organ or panpipe were types of stringed and wind instruments in primaeval times (Gen. iv. 21); the timbrel (an instrument of percussion), is found in the days of the patriarchs (Gen. xxxi. 27); more elaborate instruments followed in the days of David, and at last we reach the celebrated foreign instruments (some, perhaps of Greek origin and with Greek names) in the time of Daniel. Many of these were associated with religious worship.

A line of communication between God and man may be traced all through the Old Testament. Besides the manifestations of "the Angel of the Lord" and frequent "enquiries of the Lord" there was a continuous line of "prophetic" men (taking the word in its widest meaning) quite apart from the writings of prophets from Isaiah to Malachi. We trace them thus:—

(*a*) *The Antediluvian period:* Enoch, Lamech, Noah.

(*b*) *The Patriarchal age:* Abraham, Isaac, Jacob, Joseph.

(*c*) *The Mosaic age:* Moses "the man of God" (Deut. xxxiii. 1), the seventy (Num. xi. 25).

(*d*) *The settlement in Canaan:* Joshua, Deborah

(Judges iv. 4), the prophet in Gideon's days (vi. 8), note also Judges x. 12, and xiii. 6.

(*e*) *The age of Samuel and the united kingdom:* Eli, Hannah, the man of God (1 Sam. ii. 27), Samuel, Saul, David, Nathan, Gad (see 1 Chron. xxix. 29; 2 Chron. xxix. 25), Ahijah the Shilonite, Iddo.

(*f*) *The days of later kings:* Shemaiah, Jehu son of Hanani, Oded and his son, Azariah, Elijah, the hundred prophets, the man of God in Ahab's time (1 Kings xx. 28), the sons of the prophets, Micaiah, Jehaziel son of Zechariah, Eliezer the Morashtite, Elisha, Zechariah, the son of Jehoiada, Jonah, prophets and man of God in the days of Joash and Amaziah, Isaiah, the vision of Zechariah (2 Chron. xxvi. 5), Oded, the Prophets in the days of Manasseh (2 Kings xxi. 10; see 2 Chron. xxxiii. 18, 19), Huldah, Jeremiah.

(*g*) *The post-Captivity age:* Haggai, Zechariah, Ezra, Nehemiah, Malachi.

Besides these historical links in the prophetic chain, there were movements, broodings, outpourings, comings and goings, which no statistics can deal with, and which the Records only indicate obscurely.

SECTION XV

The Typical Element in Scripture

EVERY religion has its ceremonies which orginated in the thought of approach by man to the unseen Power at the back of the universe, and the acceptance of the worshipper, with all his defects, by God. Among these there are in the religion of Israel :—

(*a*) Rites of initiation, e.g. circumcision which introduced the child of the proselyte into the Abrahamic covenant.

(*b*) Memorial feasts, as the Passover combined with the feast of unleavened bread, and in later days the feast of Purim.

(*c*) Modes of approach, as if between the cherubim of Eden, and the cherubim at the ends of the golden lid of the ark. Such a localizing of the Deity was needful for the untrained mind, and has its place along with anthropomorphism in the education of the spirit, but needs to be held in check by counteracting utterances (1 Kings viii. 27).

(*d*) Sacrificial rites, such as the whole burnt-offering, the sprinkling of the life-blood, the vaporizing of the victim, the eating up or burning up of what stands for sin, the cleansing of the leper, the red heifer, the scapegoat.

(*e*) Sacred persons, official mediums, especially the priests or *cohens* who had their peculiar functions and responsibilities, and who appear to have been recognized in most countries from very ancient times. There was the *Patesi* or priest-king, or the Head of a Family, or the conjurer, the rain-maker, the magician who exercised a spirit of terrorism on his adherents and who embodied the most disastrous and despotic spirit of "sacerdotalism" in its worst sense. The danger of formalism lies in the fact that while a spiritual God desires that our approach should be spiritual, the ceremonial surroundings, which are a real help to the prepared heart when regarded as secondary, become too often of primary importance to the worshipper. That which was ordered by God might thus become hateful to Him (Isa. i. 13, 14). No ritual was, or is intended to be, a substitute for holiness; and it was the mission of the final speeches of Moses and of the prophetic messages to emphasize this important truth.

So far as the religion of Israel is concerned, these institutions are not of man but of God. Moreover, in many, though not necessarily in all of them, there is a prophetic element showing itself in significant events, the nature of which would not be understood at the time.

First, there is the direct type or shaded outline, an illustration not a counterpart. It presented an analogy which would be understood afterwards. We see this in the case of the bread from heaven and the water from the Rock, which were present blessings, but had a further meaning. Other cases were more enigmatical. The narratives concerning the brazen serpent and the budding rod were significant, but significant of what? Time only could show.

Secondly, some special detail may lie embedded in a rite waiting its time for a right understanding. The most notable case is the instruction concerning the Paschal Lamb that a bone of it should not be broken.

Thirdly, an office might be typical. Thus we have the ancient combination of Priest-King in Melchizedek, and the separated offices of Prophet, Priest and King moving side by side in later history.

Fourthly, one individual might foreshadow another who was to come. Thus, Joseph, Moses, Samuel, Hezekiah, Daniel and others were living epistles showing their faith by their life, and living prophecies illustrating the coming and working of Another Who was to be revealed in His time.

Fifthly, a whole nation may be a typical or representative body. Israel was a select people; no bigger or better than others; but they stand out from the surrounding nations (Chaldea, Canaan, Egypt, Assyria, Babylonia, Persia) as exhibiting God's treatment of man and man's treatment of God. Their inconsistencies, failures, forgetfulnesses, were glaring, but they drew out God's long-suffering and saving grace—the very blessings which the whole world still needs. We behold in them the goodness and severity of God, Who still holds out the crown of life to those who seek Him, but sorrowfully rejects those who reject Him.

It is evident that one may find types of iniquity in Biblical history quite as easily as types of righteousness. There may be a wilful king as well as a king of righteousness. A serpent may embody the force of subtilty and may be quite as dangerous as a roaring lion who goes about seeking whom he may devour. The Hebrew word Satan, where it has an article before it, stands for "*the*

adversary," the mischief maker, the enemy of God and man, the ring leader of the forces of evil, whose presence and power may be detected from time to time in the Old Testament teaching us that hostility to the Divine will is not confined to the children of men, but that "an enemy hath done this." But history, prophecy, and type teach us that there is a Power higher than our own, and that if we loyally avail ourselves of it, we shall find ourselves on the winning side in the long run. This is especially a message of the Psalms, but we can read it in the healing and cleansing types, and in the spirit of happiness which inspired the true Israelite. The joy of the Lord was their strength.

SECTION XVI

The Practical Element in Scripture

THE Records of the Past contained in the Bible are not controversial or defensive but practical. The message of the prophets lies in the words " Repent, and Return (i.e. be converted), and you shall be restored to the Divine favour." God is slow to anger and of great kindness, but He cannot ignore human wickedness. Sooner or later the evil-doer has to suffer, though the penalty is not always inflicted instantly or mechanically. We only see the beginnings, but God knows the end.

Throughout history we can trace the constant giving out of free grace, a Divine sorrow over sin, a righteous indignation over unfaithfulness and forgetfulness. God is faithful and calls men to trust Him loyally. The more they realize their helplessness the more patiently He stretches out His everlasting arms to draw them to Himself. The history was not all over in the days of Nehemiah, but even if it had closed then it would have served a great purpose and would have been a lesson book for the race. The New Testament writers looking back on the Old Testament recognize that it is the lesson book for the human race. Whatever was written aforetime was written for our learning, though by no means always for our example. Biblical ethics are based on Biblical religion. The Ten Commandments spring from a recog-

nition of Divine Redemption. There is no other effectual way of securing a righteous life. This is more clearly recognized in this twentieth century than ever before.

The Indian Government have decided to put aside £400,000 a year for the education of the 315,000,000 people of India. But of what kind is the education to be? Is it to be destructive? Is it to be ethics without religion? Is it to be godless? The Government called a conference from all the corners of India to discuss this question.[1] Hindus, Mohammedans and Theosophists were fully represented. None of these offered a solution. The Christian missionaries were the only people with a programme. They described what can only be called a hunger for Bible teaching among native students. The practical policy which results was to encourage the study of the Scripture by mission schools and colleges as far as can be done within the limits of religious neutrality. Secular education fails; Hindu and Moslem education fails; ethical education without the recognition of God fails; men are driven back to the Bible. Japan and China are learning the same truth. The world needs something more than the voice of conscience. It needs to know that the Author of Conscience has linked Himself with the history of the human race, that He rules and over-rules, that He proved Himself the Shepherd of Israel and that to Him all flesh may come as to the Hearer and Answerer of those who seek His face.

The Bible may be regarded as a Prayer Book. Prayer for oneself or for others may be traced all through the

[1] See the sermon preached in St. Paul's Cathedral on Tuesday, April 30, 1912, by Rev. W. E. S. Holland, Principal of the C.M.S. College, Allahabad.

Old Testament; and God is regarded as the Hearer and the Answerer of the petitions of those who seek Him with a loyal and undivided heart. In the order of Nature He has left a place not only for the action of the human will but for the effectual fervent prayer of a righteous man. Amidst the forces of Nature this direct appeal to the Author of Nature is to be reckoned with. It is something more than a subjective feeling of dependence, for it includes intercession for others.

The Old Testament is also a Hymn Book. It abounds in Lyrics, Dirges, Songs of Praise and of Triumph. We find them interspersed in the Histories and collected in the Psalms. They are the complement to the Prayers, and the human heart finds in them the expression of the deepest feelings of joy and gratitude of which it is capable.

It is also a Guide Book amid the perplexities of daily existence with all its modern complications. The Proverbs and Ecclesiastes abound in wise directions for public and private life. Many of our greatest statesmen have found this to be the case. It is not that there are cut and dried directions for all the possible difficulties which men have to decide, but there are certain root principles embodying God's relations with man and man's with Him, and there are historical illustrations of the way in which they are carried out The Bible has been called " the best story book," and it is this because its stories have the great advantage of being true, of touching the springs of human life, and of finding God everywhere.

SECTION XVII

The Promise of a Redeemer

THE step from Prayer to Intervention, and from Intervention in the past to Redemption in the future, is a natural one ; for God is the same, and the world is always under His hand. Nations and individuals are the objects of His constant care. He fainteth not, neither is weary.

From the first stratum of human history onwards, God has proved Himself a Redeemer. The arm of the Lord, His hands, His fingers, stand for His activities and His directivities, at the back of which are His heart, His thoughts, His purposes.

The desire to dwell with man, to reveal His glory to man, to have human beings as His sons and daughters, they His people and He their God—these must find expression ; and they involve not only words of promise, but deeds of performance (Isa. xl. ; Ezek. xxxvii.).

The Lord must come down ; the Infinite and Eternal must be described as blessing by His presence as well as looking down (Deut. xxvi. 15 ; Isa. lxiii. 15). The angel (i.e. agent) of His Presence or Person must demonstrate and carry into effect His redemptive purposes (Gen. xlviii. 16 ; Exod. iii. 2 ; xxiii. 23 ; Isa. lxiv. 1). He must become a *Goel*, a Kinsman, a Champion, a Surety. This Redeemer is sometimes described as a Son (Ps. ii. 7), sometimes as a Servant (Isa. xlii. 1), or as an Angel (Mal. iii.

1), or an Archangel (Dan. xii.), as a Prophet (Deut. xviii.), a Priest (Ps. cx.), a King (Ps. xlv.), a Stone (Ps. cxviii. 22), a Plant (Ezek. xxxiv. 29), a Branch (Zec. iii. 8). His office is compared to that of a Shepherd (Jer. xxiii.), a Temple-builder (Zec. vi.), a Ruler (Isa. lv. 4). His dominion is universal (Zech. ii. 11 ; ix. 10), thus becoming a bond of union and peace among the nations and tribes. He was to remove iniquity (Isa. liii.), to triumph over death (Hos. xiii. 14), to inspire man with spiritual force (Joel ii. 28), and to bring in a reign of righteousness (Isa. xi. 1–5). It may be said that these are all illustrations vaguely indicating God's ways, and that there was no assurance that all would be fulfilled in one Person. This is true, and it is important that it should be noticed.

It would seem to the student who searches beneath the surface that God had always kept the door of hope slightly open so that the Old Testament saints should be able to look in, if they could not go in. He constantly illustrated the future by means of the past, the permanent by means of the temporary, the universal by means of the national, the spiritual by means of the physical. But whither was it tending ? What was the true end of the Old Testament ? At first there seemed no answer. The Jew had to wait. After the days of Nehemiah the river of spiritual life ran more or less beneath the surface for four hundred years ; then it emerged in the mission of John and the Coming of the Lord Jesus. Guided by the quotations from the Scripture we follow the Lord from Bethlehem to Bethany, bringing healing, peace, light, energy, self-respect, hope, to the House of Israel ; then came the sin-bearing, the resurrection, the ascension ; and then the telling out the good news to all nations, Abraham's blessings thus being realized. All the old illustrations were

turned to account. Little by little they have proved helpful to the inquirer after the truth concerning the way of salvation. But much is still left in store against the Day of Consummation.

Besides the foreshadowing of hope for the nation there must have been some personal element of hope for the individual. It would be strange if Israel were worse off in that respect than the Chaldeans and the Egyptians. What did Abraham expect when he lay down and slept with his fathers? What had he a right to expect? He had come into touch with the spring of life and had been accepted or justified by personal faith. Did he expect to die like a dog? We are not privy to all his feelings, but we cannot think this of him. In some sense he saw the day of Christ and was glad. He had the narrative concerning Enoch in his hand, and knew that there was a spirit-world which Enoch had penetrated in a special way.

One of his seed long afterwards said: "This life is a vestibule before the world to come; prepare thyself at the vestibule that thou mayest be admitted into the hall. . . . Better is one hour of refreshment of spirit in the world to come than all the life of this world" (Pirke Aboth, iv. 23, Taylor's translation). This was the impression concerning Life produced on many Jews. They knew that Paradise and Gehenna were before them, and that they must come into judgment before Him Who read their hearts. There were indeed Sadducees in later days, and many others who theoretically believed in the Life to come practically ignored it.

Many years ago Bishop Warburton in his *Divine Legation of Moses* called attention to the fact that the promises and threats in the Pentateuch had to do with this life only and never refer to the life to come; and this

he takes as a remarkable attestation of the Divine mission of Moses for the God of Providence. The people were like children; they needed something which they could see and feel in order to enforce duty. Even then they were slow and hard, and unimpressible and forgetful. This was the case with the majority, but there was always a remnant, the godly few, and a Book of Remembrance was kept, as Malachi was empowered to say, against the day when God would make up His jewels.

There is an incompleteness in the Old Testament when regarded as a whole. It was slowly built up and served a practical purpose in each age, but something more was needed. If Christianity without the Old Testament is inconceivable, so the Old Testament leaves Israel in a waiting attitude looking for something, or rather for Some One Whom the New Testament reveals. The seed of Truth, Righteousness, Faithfulness and Loving-kindness, sown in long ages in the Patriarchal and Israelite history has at last after long waiting brought forth its looked-for fruit. At length the evils with which the earth has been groaning, the travailing from the earliest days, are in the way of being removed.

The defects in human nature, the inheritance of evil, the strong and subtle currents of error, death with all the miseries attendant on it, the old (or rather *original*) mischief-maker who invaded Paradise and was a liar and murderer from the beginning—these have met their Master and Conqueror. Self-sacrifice, which is illustrated and typified in so many ways in the Hebrew Scriptures, has been embodied in Him Who was lifted up on the Cross as the serpent was lifted up in the wilderness and Who was raised up into newness of life as the almond-rod blossomed and brought forth fruit in a night. The outpouring of the

Spirit, the fusing of men of all nations into one body, the breaking down of the middle wall of partition between Jew and Gentile, the true Reign of God over the hearts and lives of men, has been ushered in. The process seems long, but we in this twentieth century see it going on before our eyes. The door of hope is pushed wide open, and ere long the King of Glory will see of the travail of His soul and will be fully satisfied.

SECTION XVIII

The Builder of the Whole

ALTHOUGH at first sight the Bible seems occupied with what is human, with the earth as man's home, and with history as a record of man's development, there is always something behind—an unseen Being, the Originator and Restorer, Who is not far from each one of us.

His thoughts and intents are expressed in human words and in deeds which even a child can understand.

Our conscience, our affections, our intelligence, our will, though limited and warped, illustrate His attributes and are intended to be in tune with His eternal nature and in harmony with His eternal purposes. We gather from the Old Testament that He is " the same yesterday, to-day and for ever " in character and creative tendency, peopling or re-peopling the stellar universe at His good pleasure, and that He has granted to man the sacred and mysterious gift of Will which includes the terrible capacity of saying *no* to the Eternal Spirit both as to action and as to belief. Owing partly to the agency of a hostile spirit, man forgets, ignores, denies, rejects the Being to Whom he owes everything which is good.

The Biblical records are strewn with wrecks of heathenism; Bel, Nebo, Baalim, Ashteroth, Dagon and other material substitutes for the unseen Creator of the universe —what have they done for the races which trusted in

them? Let Africa and the East answer. Had God originally left Himself without witness, things would have been much worse. Modern speculators ask if He is merely subjective, or whether He is gradually coming into being. They raise the question whether we can fix a date before which there was (for practical purposes) no God, or at least no knowledge of God? It is difficult for a student of Nature or of Scripture to listen patiently to such inquirers.

Is it scientific, is it true to Nature, to affirm that the beliefs expressed by Abraham could not have come into existence in his day? That fetishism and animism were in their most elementary condition at that period? That God could not by revelation break through the crust of materialism which covered human thought? These speculations are not only opposed to the teaching of the Old and New Testaments, but they are inconsistent with the results of late discoveries in Egypt and the East; and they do scant justice to the eternal nature of God as confessedly manifested at a later period in Christ.

Two thousand years before Christ there were true beliefs and also false beliefs about God. There was a chain of believers—and of unbelievers—from the beginning. God is and always has been the God of the spirits of all flesh. The most ancient literatures now extant are full of this belief. Henotheism is but a limited form of monotheism, and polytheism, Pantheism and atheism indicate the working of a spirit of error, but Truth is primaeval. Dr. Pinches traces back beliefs in Merodach to beliefs in Ninip and these point back to Anu, the god of heaven who was known to the Sumerians as Enlil.[1] Local heroes

[1] See Pinches, *Religions of Babylonia and Assyria* (Constable, 1906).

were subsequently deified both in the East and also in Egypt, but God was not wholly forgotten. The ritual of Osiris described so graphically by Dr. Budge in his work on the subject contains traces of something older and better.

In the Proceedings of the Biblical Archaeology Society (xxxiv. 47) there is the translation of a prayer to Enlil which dates from the pre-patriarchal age and which was used in much later times as an incantation. Dr. Langdon, who publishes it, says that it "emphasizes the creative power of the god (Enlil) and deals with abstract principles in a way which makes it quite unique." We are so well used to much that is unique in the Old Testament that we regard with interest everything which may have been written some 2,000 years B.C. which deserves this appellation. "Enlil, we are told, appears not only as the material creator of life" and material things, but the reality of personality rests in the concept of the god. The abstract philosophy which centred about this god is altogether remarkable, for it is precisely from this school of philosophy that the conception of *the Word* or personified command of Enlil comes. Dr. Langdon adds that alongside of these attempts to identify Enlil with an abstract active and knowing principle of the universe we have the serious attempts at ethical thinking known as "the Babylonian Book of Proverbs," edited by the writer in the *Americal Journal of Semitic Languages*, 1912. In the hymn before us Enlil is thus described :—

The utterance of his mouth is unalterable,
The word of his lips no god has put aside,
Lord of lords, King of kings, father who begat the great gods,
Lord of fate and design, ordering heaven and earth,
Who completes judgment, whose commandment changes not.

* * * * *

By thine order humanity has been begotten.
To create gods and kings rests with thee.
O Lord, I put my trust in thee, I adore thee.
May my speech be heard in the assembly of the elders,
May thy protecting spirit command acceptance of prayer and mercy.
Daily walk with me.
May the Gods adore thee, may the goddesses seek thee.

This last line reminds us of the marked contrast between Biblical monotheism and the cult into which it degenerated. There are no "goddesses" in the religion of the Bible. Probably in this hymn the gods and goddesses are regarded as having sprung from Enlil or as having been far beneath him in position.

The Old Testament is sound and healthy thoughout on the subject of Monotheism, or—as perhaps we ought to call it—Jehovahism. Its keywords, Righteousness, Salvation, Trust, Judgment, Purity, Humility, all have reference to the attributes of God. Here a little and there a little, the idea of Him is built up; and His desire to redeem man from the bondage of iniquity is emphasized not in word only, but in deed and in truth. What does He require (or rather desire)? That man should walk in His steps. If we can see the vestiges of the Creator in Nature much more can we see His footsteps in the Sacred Records. They contain a historic highway cast up for Christ.

SECTION XIX

The Land and the Book

IF the Bible is the best Handbook to Palestine, the land itself, its scenery, its contours, its distances, its ruinous heaps, its climatic conditions, its relationship to other countries, and, above all, its strange and tragic history—these taken together make it a key to the contents of the Book. The Bible narrative can never be divorced from the localities in which the events occurred. It opens in the Euphrates Valley; then comes the Patriarchal history in Canaan; then we reach the sojourn in Egypt, the Exodus, the period of desert life, and at last the land of Canaan becomes the home of the people. There is local colouring all through, and explorers are constantly finding new light on old expressions.

The border of the Canaanites was from Sidon to Gaza in the direction of Gerar, to Sodom, Gomorrah, Admah and Zeboim, even unto Lasha (Gen. x. 19). This brief description takes us from north-west to south-west and from south-east to north-east. The extent of Canaan proper is reckoned as 12,810 square miles, answering to the size of Holland or to the six northern counties of England. The whole was full of cities, towns and villages with their local chieftains and alliances before Israel entered on their possession. The Palestine explorers Kitchener, Warren, Conder, and others located and identified 9,000 Arabic names of places in the course of five

years, and of all the names in Joshua there is scarce a village which does not retain both its desolate heap and a modernized resemblance of its old name.

The land is divided into certain districts. There is the rolling country or plain east of Jordan; then the *Ghov* or Jordan Valley, the mountain or hill country, including Benjamin which consists of 200 square miles of hills, then *Negeb* in the south, and at last the lowlands (Shephelah) and the seaside. In the centre of the land is the Great Plain of Esdraelon or Jezreel, and Armageddon of the Book of Revelation about fourteen miles by nine, one of the richest in the world, on the edges of which are to be found Megiddo, Tabor, Nain, Shunam, Endor, Jezreel, Gilboa, Cana, Nazareth. South of it lie Ebal and Gerizim, the summits of which are two miles apart, Shechem (Nablous) lying 1,000 feet below them and between them. West of this Plain Carmel juts out into the sea, 1,740 feet above it, and Kishon, which is not only an ancient river but a very troublesome and uncertain one, entering the sea just north of it. Further to the north-east stands Hermon, or Sirion, 5,000 feet from its base, but 9,150 above the level of the sea. It is visible from almost every part in the land and deserves its Arabic name, "The Mountain King" (*Gebel esh Sheikh*). From its foot springs the Jordan, two or three fountains and mountain torrents contributing to the rush of its waters. Starting more than 1,000 feet above the sea it reaches sea-level at Lake Hulela, twelve miles south; from the southern extremity of the lake it proceeds in its downward course to the Lake of Galilee, ten and a half miles further, and it is now 682 feet below the sea. This lake, Chinnereth or Gennesaret, is twelve and a half miles long, about the size of Windermere. From the southern end of it the river rushes on in

a wide channel with a much deeper gulley in the midst, a turbid coffee-coloured stream winding like a snake through a strange geological fissure with tropical fauna and flora, the palm, the mimosa, the African sun-bird, and Indian leopard, past Aenon, Zaretan, Gilgal, Achar, Jericho, Zoar, and finally settles in the *Bahr Lut*, the Sea of Lot. This mysterious lake is 1,292 feet below the level of the sea, and owing to a geological "fault," the depth on the east side is ten times what it is on the west. The Siddim or raised beaches abound with bitumen, and it was from here that the Egyptians got their bitumen for embalming the dead.

When did people first settle in this strange land? and who were they? Judging from Deut. xx. and some other chapters there were certain aborigines such as Zuzim, Zamzummim, Anakim, Emim, Avim, etc.; but these were succeeded by the Hamitic peoples, whose names are given us in Gen. x., and who spread through the land from north to south. Among them the most notable were the Amorites or Highlanders. We find various lists of these nations in Gen. xv. 19, Deut. vii. 1, Num. xiii. 29, Joshua ix. 1, and xxiv. 11. In spite of all the invasions and destructions which we read of in the Book of Joshua, we find representatives of many of these peoples clinging to their old haunts in the days of Solomon (2 Chron. viii. 7), and among them attention is drawn to the Jebusites. Even now it cannot be said that they have been utterly exterminated or have died out. The *fellahin* are probably remains of these old inhabitants. This, at least, was the view entertained by the late Col. Conder who was intimately acquainted with the dialect and customs of the people.

It is considered that the land, if properly cultivated, is capable of supporting 10,000,000 people. It is now, as it

was in the days of Israel's entrance, a land of corn and wine and oil, of fountains and brooks with its former rain (autumn) and its latter rain (spring); and it is nothing but slackness and bad government which causes the people to be impoverished. Now it is coming under cultivation again, thanks to the Jewish and German colonies, of which there are about thirty.

It is one of the marks of the antiquity of the Pentateuch that Jerusalem is never named in it; nor do we hear much about it until the days of David. From his time we become familiar with Zion, Siloam, Hinnom, the Kidron, the Mount of Olives, and, above all, with the Temple. It stands 2,440 feet above the sea. It is called by the natives *El Khuds*, the Holy Place or city. Its walls are described by Nehemiah; and its general aspect and main divisions are set forth by Josephus (*Wars*, v. 5). What a history it has had! A future may yet be before it.

The late Isaac Taylor, the elder, has pointed out in his instructive *Spirit of the Hebrew Poetry*, that one characteristic of Palestine is the variety of its physical features. There are several Hebrew words, for example, for a valley, for a hill, for a well, for a plain, each marking some peculiarity. Many of the place names are derived from these features, as Shechem (a shoulder), Carmel (a fruitful field), Geba and Gibeah (a hill), Pisgah (a look-out place). Others are linked with history, as Bethel (modern Arabic, *Beitin*), Zoar (little), Beersheba (the well of the oath); whilst others may have had some religious significance which may have been pre-Israelite, e.g. those compounded with the name Baal, or Kedesh. The same name may stand for several places, as in England to-day; thus we have to distinguish the two Carmels, and the two Bethlehems.

SECTION XX

The Apocrypha[1]

THERE are certain works which may be said to be bye-products of the Hebrew Old Testament. Thus there is the Samaritan Pentateuch with its strange history and phenomena. Until the whole of the most ancient of the rolls kept at Nablous is photographed column by column it would seem almost premature to discuss its age and value. Probably it will prove to have been under-valued hitherto. In many cases—some hundreds—it agrees with the LXX against the Hebrew; and in as many it agrees with the Hebrew against the LXX. It must therefore be to some extent of independent authority.

Then there are the Targums or interpretations of the Hebrew texts in Aramean and Chaldee. Of these the most important are those on the Pentateuch and the Prophets, by Onkelos and Jonathan Ben Uzziel. They are pre-Christian, and they testify to the text of the Old Testament and also to the mind of the Jewish student.[2]

Above all there is the Alexandrian Greek Translation called the Septuagint (LXX), of uncertain origin and

[1] This subject is to be fully dealt with by Dr. Oesterley in a forthcoming volume of this Library; hence it is only dealt with here as far as it is germane to the subject of this book.

[2] See Etheridge's *Introduction to Hebrew Literature.*

of gradual growth (B.C. 300–200). All honour is due to the men who carried out this gigantic task. They found Greek words and idioms to represent the Hebrew and so prepared the way for the Greek Testament. Their text and their renderings are often very different from those of our ordinary Bibles, and often they failed to give an accurate representation of the original. The extraordinary thing about their work is that they incorporated in it a number of writings which have not equal authority with the Hebrew Scriptures and which are usually called the Apocrypha.

The Apocrypha

These writings must have come into existence between the age of Nehemiah and the Christian era. The only MSS. which we possess are from Christian sources. How they found their way into the old Greek version of the Hebrew Scriptures we cannot tell, but they are not extant in Hebrew, and if in any case they had Hebrew originals (as is now thought probable) the Jewish authorities did not add them to the existing Scriptures, so that they are lost. The writers (speaking generally) had neither the gifts nor the authority of the Prophets. We have a rival book of Ezra, a rival repertory of wise aphorisms with which to compare our Proverbs, rival illustrations of Providential intervention (Tobit and Judith) to put alongside of Esther, and we have the stirring records of the Maccabean history. None of these can be regarded as canonical but they give valuable testimony to the existence of what may fairly be called a Canon.

These books may fairly be called bye-products of the Old Testament. From their pages we could reconstruct the outline of Biblical history and literature and we could

detect the spirit of patriotism, loyalty, faith and devotion with which the teaching of the Old Testament had inspired its adherents. They stand to the Hebrew Scriptures as the writings of the post-apostolic Fathers to the Greek Testament. They are diffuse, often wanting in point, and having little pretence to authority—not being written by men who were recognized as prophets, but they abound in excellences, and even the fables which they gravely recount contain lessons which every Jew would appreciate. Perhaps we should value them more if they had not been put into a false position by that mysterious body of Jewish scholars to whom we owe the Apocrypha.

The subjoined notes on the various apocryphal books may help the student to consider how far they presuppose the Old Testament as a whole, how far they develop its truths, and how far they sink below the level of the Scriptures.

The First Book of Esdras.

Esdras is Ezra. Sometimes the canonical Books of Ezra and Nehemiah are called the first and second of Esdras and the two apocryphal books are then called the third and fourth. This first book is largely taken from 2 Kings xxiii., 2 Chron. xxxv. and Jer. lii., with a paraphrastic account of Ezra's narrative and with a distorted chronology. It was probably written in Greek by an Egyptian Jew and is quoted by Josephus. It adds nothing to our knowledge of the history either of Zerubbabel's times or of Ezra's; in fact it tends to confuse them.

The Second Book of Esdras.

This is a far more interesting production. It is found

in Latin, Syriac, Armenian, and Ethiopian, but the Greek original(?) is lost. It is thoroughly Jewish and is apocalyptic in character, its seven visions (chap. iii.–xiv.) being intended to comfort the Jews in the time of oppression. The 15th and 16th chapters are written much later than the rest. The text has suffered from interpolation at Christian hands, see e.g. the reference to Jesus Christ chap. vii. 28. Between the 35th and 36th verses of this 7th chapter a long passage was supposed to have been "suppressed," but it was really only missing through the loss of a single leaf from a MS. It was recovered by the late Prof. Bensley of Cambridge and is now found in all editions. Considerable use has been made of the hymns preserved in the book in the ancient liturgies (Clementine, Sarum and Mozarabic). It presupposes the Old Testament history, Daniel and the minor Prophets which it enumerates; but it has been too much tampered with—especially in the light of Matt. xxiv.—to be of critical use. Its references to the Ten Tribes (xiii. 40) and to the re-writing of the Law (xiv. 22) are curious.

Tobit.

This curious little book was translated into many languages. It is not *bonâ-fide* history but is supposed to indicate some knowledge of Persia and to date from the third century before Christ. A Jew is said to have translated it orally into Hebrew for Jerome, and Jerome turned it into Latin. There is a Persian manuscript of no great antiquity. Tobit is supposed to be of the Tribe of Naphtali, and to give a portion of his autobiography, with references to demons and angels, to tithes and to the right of inheritance. He quotes the

Prophet Amos by name (ii. 6). Even if not historical we can well understand that it gives us an idea of the spirit of a godly Israelite of one of the northern tribes in the transition age between the Persian Empire and the dominance of Greece.

Judith.

This story is not referred to by Josephus; but it was probably written in Palestine between B.C. 170 and 100, though Renan dates it much later. It presents some parallels with the Books of Maccabees. A sketch of the history of Israel from the call of Abraham is given in the 5th chapter. The Providence of God Who hears and answers prayer is fully believed in and the ritual of the law is carried on—up to a certain point (xi. 13). The Song of Judith and the people (chap. xvi.) is a fine composition, partly based on the Psalms.

Esther.

These additions to the canonical Book of Esther were probably written by an Egyptian Jew long after the original book was composed, and found their way into the Jewish world under cover of the LXX; though they are not composed by the hand which translated the Book itself. They bring out the truth that God is the beholder and Saviour of all things (xv. 2), that the hearts of kings were in His hands and that He is able to turn sorrow into joy.

Wisdom.

This book exists in various languages, including Hebrew and Ethiopic, but is supposed to have been written in Greek by an Alexandrian Jew. It consists of treatises in a rather proverbial form. The writer works out a

hint dropped in the Book of Proverbs into a lengthy series of utterances, the original Book of Proverbs being always presupposed. It is thought that Philo knew it, but it does not allegorize Scripture as Philo did. In these pages Wisdom is strongly personified and identified with the *Logos* or Divine utterance and expression of will. Thus we read "Thy word O Lord healeth all things" (xvi. 12, compare Pss.), and again "Thine almighty word leaped down from heaven out of Thy royal throne as a fierce man of war into the midst of a land of destruction, and brought Thine unfeigned commandment as a sharp sword, and standing up filled all things with death; and it touched the heaven but it stood upon earth (chap. xviii. 15, 16). It gives a poetical survey of Genesis and Exodus (chaps. x.–xii.) and gives Biblical theology in a somewhat philosophical form regarding God as the ever-present righteous Saviour of His people according to His original promise to Abraham. Creation, Providence, deliverance from evil, and Eternal Life are from Him. "The righteous live for evermore; their reward is with the Lord, and the care of them is with the Most High, therefore shall they receive a glorious kingdom and a beautiful crown from the Lord's hand." This passage (chap. v. 15, 16) is followed by one concerning the complete armour of God (vv. 17–20). In the next chapter we read that "love is the keeping of Wisdom's laws, and the giving heed unto her laws is the assurance of incorruption, and incorruption maketh us near to God" (vi. 18, 19). Once more in chap. xv. 1–3 we read, "Thou, O God, art gracious and true, long-suffering and in mercy ordering all things. For if we sin we are Thine, knowing thy power; but we will not sin, knowing that we are accounted Thine; for to know Thee is perfect

righteousness, yea, to know Thy power is the root of immortality." The writer of this book does not give us his name; men did not seek literary honour in those days. But whoever he was he had evidently drunk deeply into the springs of truth contained in the Law, the Prophets and the Psalms.

Ecclesiasticus.

This book opens with a Preface by an uncertain author, formerly supposed to be Athanasius. Then comes a Prologue by the grandson of the writer of the book. He evidently regards the Old Testament as a subject for reverent study. He describes its contents in three divisions as the Law, the Prophets and the other Books of our fathers. His grandfather had made these books his pursuit, and now the grandson translates the work thus prepared into another tongue, that is to say—according to the latest investigations—out of a rather late Hebrew into Greek. The date of his work was the reign of Ptolemy Euergetes and in his own thirty-eighth year, or as some writers suppose the thirty-eighth year of Euergetes. Owing to there having been two Kings of Egypt named Euergetes, both of whom reigned over thirty-eight years, we are not clear as to the date, but probably the first of the two would be referred to, and the date of the translation would thus be in the second century B.C., and the date of the grandfather's writing would be between 60 and 100 years earlier.

We gather from chap. l. 27 that Jesus the son of Sirach, the original writer of the book, was of Jerusalem (if the manuscript authority may be trusted), and in the beginning of that chapter he refers to Simon the high-priest, the son of Onias, or as he is called in the Syriac version

the son of Nathanya, who in his life fortified the temple, building a high wall round it, and dug a reservoir and raised up a rampart. This chapter is specially written in his honour. If this Simon is son of Jaddua who died about 332 B.C. and brother of Eleazar who died 250 B.C., we have here an interesting historical link between the close of the Old Testament and the Maccabean period. The book, which is very lengthy, does not betray brilliancy or originality. It rings the changes on various ideas drawn from the Old Testament, e.g. the first chapter is on the fear of the Lord as the beginning of wisdom, the second on God's mercy, the third on the honour due to parents, the sixth on friendship. The book is full of good practical advice and wise warning. "Mourn with them that mourn," "Never trust thine enemy," "Give and take," "How agree the kettle and the earthen pot together," "To slip on a pavement is better than to slip with the tongue."

A new attitude begins to show itself concerning the Law, i.e. its ritual element. He that keepeth the Law bringeth offerings enough; he that taketh heed to the commandment offereth a peace offering; he that requireth a good turn offereth fine flour; and he that giveth alms sacrificeth praise; to depart from wickedness is a thing pleasing to the Lord; and to forsake unrighteousness is a propitiation (xxxv. 1–3). Study of the Law and prayer are to go together (chap. xxxix.). Death is apostrophized as a good thing on the whole for every kind of sufferer (chap. xli.). The wonders of Nature are appealed to as manifestations of the Divine wisdom and power, in language worthy of the Book of Job (chap. xliii.).

The most notable part of the book is contained in chapters xliv. to xlix., which are usually called the

Praise of the Fathers. The writer realizes that it is a characteristic of the Divine Being to raise up or call forth "famous men" who should contribute to the welfare of the people as a whole. Accordingly we have short accounts of Enoch, Noah, Abraham, Isaac, Jacob, Moses, Aaron (to whom a great deal of space is given), Phinehas the son of Eleazar, Joshua, Caleb, the Judges, Samuel, Nathan, David, Solomon, and after the division of the kingdom in the days of Rehoboam and Jeroboam we are reminded of Elijah, Elisha, Hezekiah, Isaiah, Josiah, Jeremiah, Ezekiel, the Twelve Prophets, Zorobabel, Joshua the son of Josedek, Nehemiah. In a closing summary there is a reference to Adam, Seth, Shem, Joseph. Few notable Biblical names are missing from this list except Daniel and Ezra, and the account given of each person shows that the writer had been an intelligent student of the Hebrew Scriptures. The remaining two chapters are supplementary songs of praise.

Baruch.

This little book is a compilation of uncertain date, possibly translated from a Hebrew original into Greek. Use is made in it of the writings of Jeremiah and of Daniel's prayer. One peculiarity in it is the special title given to God—the Everlasting (chap. iv. 13, 14, 20, 22, 24, 35; v. 2). There is appended to the book a supposed letter of Jeremiah in which the folly of idolatry is exhibited.

The Song of the Three Children.

This Song which we have in our English Prayer-book is inserted into the third chapter of Daniel and is prefaced by a confession of national sin and a plea for pardon

and deliverance, also by an ascription of blessing to God for His gracious deliverance.

The History of Susannah.

This is another insertion in the Book of Daniel, who is described in it as a youth and who by his cross-examination of the two witnesses proved that they were the culprits.

Bel and the Dragon.

This is also intruded into the Book of Daniel and is to be found in Daniel, as the other two are, in the Latin Vulgate. The exposure of the Priests of Bel is supposed to have been effected by Daniel, as is the destruction of the dragon, while Habakkuk comes on the scene later.

The Prayer of Manasseh.

The repentance of Manasseh, King of Judah, naturally awakened much interest in the Jewish mind and it was not hard for one well versed in Scripture to put this prayer including confession of sin and an expression of repentance into his lips.

The remaining books of the Apocrypha are of a totally distinct class from those enumerated above. We have seen that the first book of Esdras is an anonymous compilation mainly taken from Biblical sources; the second is professedly assigned to Ezra and is therefore a forgery based on the apocalyptic passages in Ezekiel, Daniel, etc.; Tobit and Judith make no pretence of being by Biblical writers. The additions to Esther, Daniel, Jeremiah, and the prayer of Manasseh indicate that an age had come when insertions might be made in the LXX but not in the Hebrew Scripture. "Wisdom"

is really anonymous though based on the works of Solomon. Ecclesiasticus is the work of a devoted Bible student. There stand over the Maccabean books which have now to be considered.

The Books of the Maccabees.

The second of these books ought to precede the first. It is anonymous and written in a somewhat apologetic strain, being introduced by a letter from the brethren in Jerusalem to their fellow Jews throughout Egypt with instructions concerning the keeping of the Feast of Dedication or purification of the Temple as ordained by Judas Maccabeus and his brethren. The writer proceeds to give an account of the work of Judas which he abridged from a book in five volumes written by Jason of Cyrene. The record is somewhat confusing, being very detailed and reminding us of the style of Josephus in his *Wars*. Certain ideas, however, may be detected as running through the history. One is respect for the Sabbath ; another is the sacredness of the Law of Moses and the reminiscence of the song of Moses (2 Mac. vii. 6) ; another is the prominence given to the doctrine of the resurrection and the comfort to be derived from the reading of the " holy Book " (viii. 23 ; xv. 9, 11). Judas Maccabeus had given his followers this watchword—" The Help of God," and the whole book seems intended to show how this message or motto proved efficacious. Difficulties and emergencies were constantly arising, but in every case the God of Israel was appealed to with full confidence and He always answered the appeal, and so " Judas' side by the help of God got the victory " and God proved Himself " a righteous Judge " (xii. 6, 11). There are many references to the Scriptures, always for practical purposes, and there are also remarkable appari-

tions from the angelic world and narrated in simple style. The book closes with the death of Nicanor and the appointment of a memorial day, "the 13th day of the 12th month, which in the Syrian tongue is called Adar, the day before Mardocheus' day." The book has the great advantage of secular dates throughout.

The First Book of the Maccabees.

This is an independent historical work introducing the tyranny of Antiochus Epiphanes and the history of the Maccabean family, with dates throughout. It proves that at the time (B.C. 168) the Books of the Law were in private hands as well as in the synagogues, and that there was a godly remnant prepared to sacrifice life rather than tamper with idolatry. At times the writer is carried away with his subject and expands his prose statements into a semi-poetic form. The first and the second books run chronologically side by side up to a certain point, and it is interesting to compare the narratives and the spirit of the writers. "The Law" is everything in the first book as in the second; the appeal to heaven is equally strong; the references to ancient Biblical history are perhaps more full in the first book. After the 8th chapter the parallelism ceases as the second book has come to an end. The alliance with the Romans is now developed; there is more on the structural condition of Jerusalem, notably on "the works of the prophets," i.e. on the building works encouraged by Zechariah and Haggai (ix. 54); certain privileges granted to the Jews by the Romans are recited (x. 26–45). The mission to the Lacedemonians is interesting (chap. xii.) both because of the claim of kinship set forth and also because the Jews affirm their independence of outside help, "for we have the holy books of Scripture in our hands to comfort

us" (ver. 9). Simon Maccabeus is left as the last of the patriotic brothers. He is high-priest and Governor and the people agreed that he should hold those offices "until there should arise a faithful prophet" (xiv. 41). The prophetic function had evidently died out, for we read at an earlier stage that "there was great affliction in Israel the like whereof was not since the time that a prophet was not seen among them" (ix. 27). Simon's word was to be law. He was allowed to coin money.

When he died he was succeeded by his son John. The book closes with a reference to the fact that the rest of John's official acts are "written in the chronicles of his priesthood from the time he was made high priest after his father" (B.C. 135).

There are three other books called Maccabean, (i.) that which is put first in Cotton's edition [1] which takes the history from B.C. 217 to 209, (ii) the history of the seven brethren, (iii) an outline of Jewish history from B.C. 277 to B.C. 6. Of these the third is the most considerable, and it deserves comparison throughout with the contemporary history as given by Josephus. It exists in Arabic and Syriac but not in Hebrew or Greek.

The most convenient edition of the Apocrypha is the *Variorum* edition prepared by Rev. C. J. Ball with various readings and renderings (King's printers). The *Speakers' Commentary* (Murray) is excellent. The *Ezra-Apocalypse* by G. H. Box is a treatise on chaps. iii.–xiv. of the second book of Esdras, and will probably be found helpful.

Other Jewish books may be mentioned, as the *Psalms of Solomon*, *The Book of Enoch*, and *The Book of Jubilees*, but a discussion on them would take us beyond our appointed limits.

[1] Oxford, 1832.

SECTION XXI

Philo

PHILO was a descendant of a priestly family, born about B.C. 37, a patriot, a man of affairs, an ambassador in his people's interest at the imperial court, and at the same time an enthusiastic Bible student, a philosopher, a mystic, a voluminous writer in the Greek of the Alexandrian Jew. He was a firm believer in Moses and the Prophets, but he considered the historical value of the Sacred Books subordinate to their moral and theological value. He took the Creation chapters together and regarded the days as representing the working of the Divine mind. Man he considered as God's viceroy, the story of the Fall not as a fabulous invention but as a type and shadow of truth, the serpent being the symbol of sensuous pleasure. He recognizes anthropomorphism as moving through the Bible. Thus when referring to God's breathing into man he says, "Let us take care that we are never filled with such absurdity as to think that God employs the organs of the mouth or nostrils for the purpose of breathing into anything. . . . How could the soul have perceived God if He had not inspired it?" Again, "Why does Moses speak of the Uncreate as having feet and hands and as coming in and going out? . . . To those who ask such questions one may answer—my good man, a man who would establish the most excellent system of laws ought to keep one end

constantly in view, namely, to do good to all who come within his reach"; and he observes that "all places are filled at once by God Who surrounds them all and is not surrounded by any of them." Occasionally he uses Pantheistic expressions but he counteracts them owing to his conviction of the truth of Biblical theism. He is devoted to the "Holy Scriptures," and is a firm believer in the Lord God Whom he regards as a Father in the true sense. He stands up for the keeping of the Sabbath and for the reading of the Scriptures both privately and in the Synagogue, and recognizes that the civil rulers who strike at the Sabbath and the Scriptures are really aiming at the downfall of the nation. He regards the Ten Commandments as having a wide ethical intent and considers that the whole Mosaic Law, whether social or ceremonial, contains a great deal more truth than is to be observed on the surface. His view of the *Logos* as the expression of the Divine will has often been commented on. Thus in his treatise on the Monarchy (Book II) he says, "The image of God is the Word by which all the world was made," and adds that there is absolutely nothing in creation which is devoid of reason. Again in his work on "the Heir of Divine things," he says "the Father Who created the universe has given to His archangelic and most ancient Word a pre-eminent gift—to stand on the confines of both (worlds), and this same Word is continually a suppliant to the immortal God on behalf of the mortal race which is exposed to affliction and misery, and is also the Ambassador sent by the Ruler of all to the subject race." As Moses stood between the Lord and Israel so the Word stands between God and man. Such is the teaching which Philo gathers from the wording of the Old Testament, especially from such expressions as "the angel

of the Lord." He calls these Sacred Books "oracles, directly given by God," and he had evidently been instructed from infancy "to bear in his soul the image of the commandments contained therein." A man who had not this training was devoid of true nobility and of well grounded hope, but those who were well taught had "an imperishable hope and trust in God the Saviour." Such were some of the convictions sown in the heart of this remarkable man by the study of the Old Testament. Strange to say there is not a word in his writings to indicate that he used the Hebrew tongue, nor is there a definite reference to the Messianic hope, though there is to the Resurrection.

SECTION XXII

Josephus

THAT Livy is to the Roman, that Josephus was, in a sense, to the Jew. Jewish history, however, is unique in this respect, that it is not only the history of a nation but the history of a religion.

Josephus was born in A.D. 37 of a priestly family, his mother being of Maccabean descent, and he got mixed up with the tumultuous proceedings of his age and people. He was soldier, diplomatist, student, historian. Titus took him up with him to Jerusalem and afterwards to Rome, where he became a pensioner on the family of Vespasian and died about A.D. 95. As a historian he had a rival named Justus, and this probably exercised a salutary effect on his work. His "Antiquities" gives the history of Israel from the beginning of the world to his own time. His "Wars" gives an account of the events which led to the destruction of the holy city. His treatise against Apion is a defence against an Egyptian critic of Israelite religion and history. He mainly draws the materials of his antiquities from the Jewish Bible, but gives reasons which he either invented or inherited for some things recorded. He attempts to codify the law which, he sees, was originally given piecemeal. In some cases he adds to it, as when he rejects a woman's testimony (Ant. iv. 8, 15). He confirms the sacred writers at various points from secular writers whose works are

now lost, e.g. Berosus of Babylon (400 B.C.), Manetho (250 B.C.), Dius and Menander, who wrote a Tyrian history; he also refers to Hecatæus, Alexander Polyhistor, Hestiaeus, Hesiod, etc. Thus he was a man of learning, linked in many ways with the outside world, and possessing an intimate knowledge of his own land and people. He understood the sects of his own time, for he had tried them all. Though time-serving he was essentially a patriot, and though gifted with an inventive and imaginative faculty which led him into exaggerations, we owe much to his writings which have an important bearing on the Old and New Testaments.

The History (Antiquities) follows along the course of the Pentateuch step by step, sometimes minimizing Israel's failures (e.g. in the matter of the golden calf), sometimes dressing up facts, as when he describes the death of Moses. He combines Samuel and Chronicles into one narrative, claims Jeremiah and Ezekiel as historians of the Captivity period, and regards Daniel as both historian and prophet. He mixes up Xerxes and Artaxerxes—a pardonable error—in Ant. xi. 5, 1, speaks freely of Cambyses, son of Cyrus (xi. 2, 1), and certainly incorporates part of his history from the Apocryphal books of Esdras as well as from the Canonical Ezra (xi. chaps. 2 and 3). All the way through, whilst recognizing the inspiration of the Scriptures (Apion i. 7), he adds his own comments and occasionally invents speeches; and he gives his own views of Chronology, in which he frequently departs from the Hebrew text. There are endless references to the Mosaic ritual, to the Sabbath, the Sabbatical year, the Passover, the Pentecost, the daily sacrifice, the priests (in their sacred and political position), to existence of copies of the Law in small villages

(xx. 5, 4), to reported inaccuracy in certain Hebrew copies (xii. 2, 4), to the repository of the Archives in Jerusalem (Wars vi. 3), to the habit of the Israelite fathers to commit the writing of historical records to their high priests and prophets, and to the fact that they had been written and kept accurately to his own days (Apion i. 6, 7). Lastly he recognizes the God of Israel all through as the one living and true God Who orders all by His Providence, and he believes in the resurrection of the dead (Wars iii. 8, 5).

It should be added that we have all the extant works of Josephus in Greek, and that they contain a wealth of Hellenistic or Judaeo-Greek words which illustrate the usages of the LXX. and the New Testament, the Books of the Antiquities and the Wars being a translation from the "Hebrew" of his day, as he tells us in his two Prefaces.

The Conciliator

THE complete title of this book is "The Conciliator of R. Manasseh Ben Israel; a reconcilement of the apparent contradictions in Holy Scripture." In 1605 when Manasseh was an infant his family left Spain for Holland, the land of freedom. When he was only eighteen he was appointed Rabbi to the Amsterdam synagogue. In 1655 he came to England to see Oliver Cromwell, who took up the cause of the Jews and prepared the way for their readmission to England after a banishment of 400 years. This book was published in Latin in 1633 and is a marvel of erudition. It deals with hundreds of Biblical difficulties, which were as well known then as they are now, and gives the solutions offered by leading Jewish rabbis of various ages. The nature of the work will be best understood by some examples of the treatment. In Gen. i. 1 we read "God created the heavens and the earth," but in ii. 4 "the Lord God made the earth and the heavens." One passage seems to give priority to heaven, the other to earth. This seems to have awakened discussion in pre-Christian times. Various solutions are offered. Then comes the familiar difficulty of light being ordered on the first day and the sun on the fourth; the use of the plural "Let *us* make man"; how man can be in the image of God seeing that God forbad the worship of images; the use of the word "day" in various senses; God's repentance, and the question of anthropomorphism generally; the creatures being

brought into the world in pairs but the clean animals in seven pairs; God described as descending (Gen. xi. 5), of which he quotes Aben Ezra as saying, "The Scripture says that God descended because in speaking with mortals it is necessary to define his power within the limits of human understanding."

The natural difficulty suggested by Exod. vi. 3, is fairly dealt with. How does such a text as Gen. xv. 7, "I am the LORD that brought thee out of Ur," agree with the text "My name—the LORD—I did not make known unto them."

He gives the various views of "the fourth generation" (Gen. xv. 16), and of the use of the word "Hebrew" (Gen. xiv. 13). He observes that we often have to qualify his interpretation of the word "all," as in Exod. vii. 20, and discusses "borrow" (Exod. xi. 2), the round number "forty years" (Exod. xvi. 35), the names Hobab and Jethro (Exod. iii. 1). He rightly calls attention to the difference between the tribal "priests," who were probably the firstborn, and the Levitical priesthood which gradually absorbed all sacerdotal functions. Compare Exod. xix. 22, with Exod. xxviii. 1. He recognizes the diversities between the original legislation and the speeches of Moses which were delivered thirty-nine years later, e.g. concerning the victims to be slain at the Passover (Exod. xii. 5, and Deut. xvi. 2), and considers the question of seeing God (Exod. xxiv. 10, and Isa. vi. 1, compared with Exod. xxxiii. 20), and the voluntary offering of a third part of a shekel (Neh. x. 32) compared with the compulsory order to pay a half shekel (Exod. xxx. 13).

It is very rarely that a question bearing on the accuracy of the Hebrew text is touched upon, but in the considera-

tion of Judges xviii. 30, he does call attention to the peculiar way in which the Hebrew text is written and printed, and concludes that the word "Manasseh" ought to be read "Moses." Many subjects are discussed in these notes which are still under discussion. There are questions concerning evil, temptation, freewill, the finding of the law in the days of Josiah, in what sense God is described as "speaking," the position of the heathen, the demand for a King in the days of Samuel, dreams, miracles, poverty; numerous Messianic passages are discussed, e.g. Jacob's blessing on Judah (Ps. cx., Isa. liii., Zech. ix., Mic. v., Isa. vii., Jer. xxxi.). We find throughout these discussions a mixture of common sense, self-restraint and (we must add) prejudice.

It is evident that most modern difficulties are ancient, but that the solutions offered for them were not of the heroic nature of those now proposed. The sacred text was taken as trustworthy and dealt with by Rabbis of all ages with varying success.

NOTE

Other subjects, it might seem to some, it would be well to discuss; but for various reasons we must pass on here to a discussion of the separate books, believing that in a real and detailed study of them the best answer to all perplexities and questionings is to be found.

The question of the Divine Names, with all the wonderful superstructure of criticism that has been based upon a supposed—and now practically abandoned—distinction in the use of them, is one such question.

But this matter has already been discussed by the present writer in *Old Testament Synonyms* (1871) and *Old Testament Theology* (1909), and he feels that he must leave further detailed discussion of it to others. It needs a book rather than a chapter. Such books are being put forward, and to them we must refer our readers. W. Möller's *Wider den Bann der Quellenscheidung* (1912) is a full exposure of "Source-snipping"; while, from one of the Dutch

universities which was in the past a "culture-bed" of "higher criticism" (so-called), and when Kuenen was a great apostle of the destructive school, an epoch-marking book has just been put forth (*De Naam Gods in den Pentateuch*, by Dr. A. Troelstra; shortly to be published in an English translation by S.P.C.K), which deals severely with the latest developments of the J. E. controversy. A smaller treatise on the same lines is by Johannes Dahse (English translation likewise by S.P.C.K., 1912), and we may also refer our readers to the articles by the late Principal Waller on El and JEHOVAH in Murray's Illustrated Bible Dictionary, of which the *Tablet*, differing so widely from him in theological standpoint, could yet write that they "are at once light for the mind and warmth for the heart."

Indeed, the whole controversy is now felt to be hollow; the ground has been cut away, not only by defenders of the integrity of the Scriptures, but also by the spade of the archæologist. It was the discovery that a name answering to Jehovah was known in Chaldea in 2000 B.C. that gave the death-blow to the theory (see Pinches, *Old Testament in the light of the Historical Records*, 3rd ed., p. 535). What is aimed at in the present work is to produce all through an impression of *Deity*, rather than to juggle with letters of the alphabet standing for imaginary and anonymous writers.

Other more important matters of discussion have also been treated by other writers, without the limits which a mere chapter upon them in the present volume would impose, *and never answered;* see, e.g., *Sanctuary and Sacrifice* in Baxter's effective work; while yet others, such as the vital subject of the mutual verification of the several books of the *Old Testament* and of the unity of the Sacred Volume, which forms not a collection of books but rather a DIVINE LIBRARY, are dealt with in the concluding essay on Inspiration in this volume, or, from time to time as occasion has arisen, in the text. Our Lord's witness to the *Old Testament*, with regard to which Bishop Ellicott's *Christus Comprobator*, is yet another example of an unanswered argument. These, therefore, need no separate treatment here.

PART II

PART II

THE SEVERAL BOOKS OF THE OLD TESTAMENT IN THE ORDER CONTAINED IN THIS VOLUME.

HISTORICAL BOOKS—

- Genesis
- Exodus
- Leviticus
- Numbers
- Deuteronomy
- Joshua
- Judges
- Ruth
- Samuel I and II
- Kings I and II
- Chronicles I and II
- Ezra
- Nehemiah
- Esther

CLOSE OF THE HISTORY

PROPHETICAL BOOKS—

- Jonah
- Hosea
- Amos
- Joel
- Obadiah
- Micah
- Isaiah
- Nahum
- Habakkuk
- Zephaniah
- Jeremiah
- Ezekiel
- Daniel
- Haggai
- Zechariah
- Malachi

THE OTHER BOOKS—

- Psalms
- Proverbs
- Ecclesiastes
- Canticles
- Lamentations
- Job

HISTORICAL BOOKS

THE approximate period covered by these Books may be exhibited in this way :—

		years.
I. *Genesis*	The beginnings of Human history	2,500(?)
II. *Genesis*	The Patriarchal Age . . .	350
III. *Ex.—Josh.*	The Age of Moses and Joshua .	150
IV. *Judges and Ruth*	The Age of the Judges . .	400
V. *Sam., Kings and Chronicles*	The Age of Samuel, Saul, David and his successors . . .	500
VI. *Ezra, Nehemiah, Esther* (*and Daniel*)	The Age of the Captivity and the Restoration	100

It will be seen at once that, however long or short we make the First of these periods—quite apart from the Cosmogony—it covers far more time than all the rest of the history put together. Yet it is all included in some ten chapters which are largely genealogical and ethnographical. Still, an underlying Purpose may be detected in them. In the Second a family is singled out for the embodiment of that Purpose. In the Third the family becomes a nation and enters the land of Purpose. In the Fourth the line of Purpose is all but broken again and again through relapses into heathenism, but God intervenes and raises up Saviours. In the Fifth we have for the first and last time in this strange history a line of Kings ; and in the Sixth the nation is ruled by outsiders, but held together in their old Centre, Jerusalem, by a Force higher than their own and which their leaders

recognize as Divine. Then the history closes and the Books which record it are brought to an abrupt conclusion, without any apparent reason why they should not be carried on. The nation was left waiting for something; and the student of the Books also has to wait.

Genesis

Section I. Gen. i. 1–ii. 3.

The Origination of Heaven and Earth by the Word of God

THIS section is the foundation stone of the universe and the theological basis of the Bible. Its substance is taken for granted all through the Scriptures. It is strictly speaking pre-Israelite if not pre-Chaldean, and the Israelite title for God is not used in it. Its contents include the cosmogony, and take the reader forward to the beginning of the human period. It is not a cyclopaedia but a theistic outline, leading up from matter to man and from man to God, securing the mind from materialism, from the theory of the Eternity of matter, and from the worship of sun and moon—these two orbs being not so much as mentioned by name.

Heaven and earth are created, i.e. originated, by One Being. The unity of nature and its dependence on the Eternal Supreme Fountain of existence is emphasized.

A period of desolation and darkness is next described.

The voice, the expression of the Purpose of God, is uttered. "Let there be light; and there was light." This great change—the commanding of light to shine out of darkness (2 Cor. iv. 6)—brings morning out of evening; it is a Resurrection; it constitutes the first day of the creation or re-creation week.

The second development is the order for the expanse whereby the atmosphere intervenes between the clouds above and the terrestrial waters below. The Hebrew idea of a firmament is not something solid, but a space fixed or spread out. This is the " heaven " in which the birds fly, as contrasted with the heaven in which the stars are coursing, and with the heaven which is God's abode and which cannot be defined in terms of space (1 Kings viii. 27).

The Third day of development includes the drying up of some parts of earth, whether through upheaval or otherwise, and the introduction—or re-introduction—of vegetable life with its fixed kinds and with its power of reproducing its own species. The order is given and is obeyed.

The Fourth order has to do with the lights, or rather light-bearers (Ezek. xxxii. 8), the greater, the less, and the stars. Their office is first to give light to the dwellers upon earth, secondly to bring about the seasons, thirdly to be time-measurers. It seems strange that while light is ushered in on the first day, the light-bearers do not have their functions described until the fourth day. The reason perhaps is very simple. Light often penetrates the darkness, the sun does its beneficial work long before its glorious orb is fully manifest.[1] The same is the case with the moon and the stars. See Acts xxvii. 20, where we read that " neither sun nor stars appeared for many days."

The Fifth day of development orders aquatic life, which the waters " bring forth " in the same sense as the earth " brought forth " grass, the water and the earth being the

[1] See further, arts. Cosmogony (Prof. G. F. Wright) and Light in Murray's *Illustrated Bible Dictionary*.

nidus or birthplace of these creatures, but not the cause of their existence. The abundance and swarming of natural life is vividly described in the Hebrew text. The " whales " or saurians are specially referred to ; and then follows bird life. All are to be prolific and of fixed kinds.

The Sixth Day gives the order for all animal life after their kind, and closes with the order for the making and originating of man. All leads up to man ; and the Purpose of God in making him is specified : man is to be like his Maker ; he is to exercise mastery over nature and to live upon it. As by a royal charter, " all things are put under his feet " (Ps. viii. 6). For what purpose was man made like unto God ? The psalm just quoted may perhaps suggest an answer. We read in the fifth verse, " Thou hast put him, for a little while, lower than the angels (*lit.*, than God), and thou hast crowned him with glory and honour." When we consider God's work in nature, its vastness, its variety, its adaptations, and when we regard the unseen Author and the eternal attributes which He must possess, there dawns upon us an idea of a sublime spiritual life which we are intended to share. God is " bringing many sons unto glory " that His own son may be " the First-born among many brethren " (Rom. viii. 29 ; Heb. ii. 10).

The creative outline thus portrayed is so majestic in its simplicity that it seems best to read it in the spirit of a child ; but even a child would ask some questions and note some striking features about it.

(*a*) The goodness of the works of God's hands should be noticed. Nothing of the known creation seems to be evil in itself.

(*b*) The ushering in of each new order by the words,

"And God said," is evidently a matter of great importance and is adapted to human ideas. Speech marks purpose. (See Ps. xxxiii. 6.)

(*c*) The possible pause between the first verse and the second, the first verse being taken as a general introduction or revelation, the second denoting perhaps a catastrophe, whether sudden or prolonged, when all nature was thrown out of gear. The Hebrew for "the earth was" (ver. 2) is in favour of this view.

(*d*) The moving or brooding of God's spirit over the waters, indicates some preparatory and perhaps long sustained process which led up to the series of physical events which followed.

(*e*) There is a transition in each case from evening to morning rather than from day to night. It marks developments or periods of progression.

(*f*) We have to observe the use of the word "Day" for the period during which an order was carried out. Who can tell its length? In God's sight "a thousand years are as one day."

(*g*) The whole culminates with a Seventh Day or period which marked not origination but Cessation (*Sabbath*), following on Completion, in connexion with which we are taught that human nature was so constructed that a seventh day of sacred rest from ordinary toil would bring a blessing with it. This is true to nature.

To study the contents of this "first page of the Bible," the wealth and variety of creation, and to analyse the Hebrew expressions where the story is set forth, would mean a library and a lifetime, and after all the fringe of the mysteries of nature would hardly be touched. The views of the Ancients about the history of heaven and earth may be seen in Eusebius' *Preparatio Evangelica*. In

modern times the pendulum has been swinging between those who expect a complete cosmogony in a page and those who disregard that page because it is not couched in the expressions reached by modern scientific research. But there are students who recognize that though the first of Genesis does not supply us with everything, yet it gives us most important help and may be regarded, in Mr. Maunder's words, as the charter of natural science. The works of Lord Kelvin, Professor Sir George Stokes, Sir Oliver Lodge, Sir William Dawson, Professor A. F. Wright, the late Duke of Argyll and Mr. B. H. Baden-Powell (*Creation and its records*), show that most eminent students of nature accept the authority of the Bible in the matter of creation. In one of the latest works of this class, *The World of Life*, the writer (Alfred Russell Wallace, who shared with Darwin the setting forth of a theory of Evolution) gives us unwittingly a running comment on our chapter. Let us notice some of his conclusions :—

Species spring from adaptation to environment. Animal variations depend on vegetable variations. Cosmic changes prepare the way for organic life and imply an Eternal, over-ruling Mind. Life is the cause of organization and involves guiding mind-action ; so do rapidity of growth, germinal selection and initial variation. There is no such thing as casual selection, all variations work for a common good. Man is the highest development. Pain is more needful for him than for other animals. Matter is not eternal. Elements are designed. God is at the back of all ; and there is more to follow than we can guess at present. The anthropomorphic view of God and nature is the true one.

Section II. Genesis ii. 4–iii. 24.

Man's First Home and his Breach of Divine Law

This Section reads as a semi-independent document. Jehovah, the Israelite name of God, is used throughout.[1] Short details are given concerning plant life and the origin of man. His original *habitat* is described in connexion with the watershed of Mesopotamia. He is in communication with his Maker and has his duties, his privileges, his restrictions, and his warnings conveyed to him. He is like a child not knowing good and evil (see Deut. i. 39). He is described as surveying and distinguishing the animal world over which he is set, but he himself stands alone until his Maker brings to him a wife of his flesh and of his bones, born in a strange way yet not more strange than that in which every human being is born, only one was necessarily unique and the other ordinary.

The time of probation follows. Disobedience ensues, not wholly through the inclination of the woman or the man, but through the suggestion of an enemy who comes under guise of a serpent. Then follow shame, hiding, inquiry, conviction, judgment, expulsion.

No idea is given of the period covered by this section. It must have been very long. The narrative is like a story told to a child. Philo allegorizes it, but there is truth beneath the allegory. The serpent stands for him who "was a murderer from the beginning" and who "abode not in the truth." The most notable events in the section are referred to as true in later parts of the Bible.

[1] Except where the serpent speaks (chap. iii. 1, 3, 5). It would be pedantic to substitute Yahveh for Jehovah. The name is really far older than the days of Moses.

Thus we read of :—

The formation of man from the dust (Eccles. xii. 7 ; 1 Cor. xv. 47).

The Garden of Eden (Isa. li. 3 ; Ezek. xxviii. 13 ; Joel ii. 3).

The trees in the garden which could not hide (Ezek. xxxi. 8).

The union between man and wife (Matt. xix. 5).

Bone and flesh (chap. xxix. 14 ; Judges ix. 2 ; 2 Sam. v. 1).

The subtle serpent (2 Cor. xi. 3).

The original serpent (Rev. xii. 9 ; xx. 2).

Eve first in transgression (1 Tim. ii. 14 ; 2 Cor. xi. 3).

The hiding (Job xxxi. 33 ; Amos ix. 3).

Dust the serpent's food (Isa. lxv. 25 ; Micah vii. 17).

Final victory over the serpent (Rom. xvi. 20 ; 1 John iii. 8).

Sorrow in child-bearing (John xvi. 21 ; 1 Tim. ii. 15).

Subjection of the wife (1 Cor. xi. 3).

The curse on the ground bringing sorrow (chap. v. 29 ; Ps. cxxvii. 2 ; Eccles. ii. 23 ; Heb. vi. 8).

Death through sin (Rom. v. 12 ; 1 Cor. xv. 21).

These fifteen references to the primaeval history of man show the view taken of the early chapters of Genesis in the ages which followed. The whole narrative is woven into one and we have no reason to break it up into a series of myths.

With regard to the expression, " These are the generations," i.e. " the order of birth," which occurs frequently in the Old Testament it appears to answer to an old Babylonian expression and illustrates an order of events.

Opinions of such authorities as Delitzsch, Dawson and, most recent of all, Willcocks, differ naturally as to the

exact spot where Paradise is to be located, but the region as a whole is marked by the names of two of the rivers, and it must be higher up than the locality where Sir W. Willcocks was at first inclined to place it. Jewish writers were more occupied with the Paradise of the future than the Paradise of the past.

Section III. Genesis iv.

The Early Days of the Human Family

The single name Jehovah is used throughout this section. We have the history of Cain and Abel, to which such striking references are made in the New Testament (see Heb. xi. 4; 1 John iii. 12; Matt. xxiii. 35). We have the first presentation of gifts to the Lord, the Divine approval and disapproval, the controversy with Cain, his banishment from God's face and from the region included in Eden, vengeance retained in God's hands, the descendants of Cain to six generations, the beginnings of nomad life, music and metal workers; and the utterance of Lamech in its primitive parallelism (see Matt. xviii. 22). Hundreds of years are covered by this chapter.

To this section is added, as if in a postscript, the birth of Seth and the remarkable note, "Then began men to call on the name of Jehovah" (see chap. xii. 8). It is clear from this verse and also from the whole teaching of Genesis that the name Jehovah (in whatever form it was originally spelt) was freely used from primaeval days. It stood for a Personal Being Who could be called upon and appealed to and Who revealed Himself to the children of men. It is associated with some of the most important promises contained in the Book. At the same time, it is

equally clear that men never knew the full force of the Name till Promise turned into Performance, that is to say, till the Lord came down to visit His downtrodden people in remembrance of His promise (see Exod. iii. 14–17, and vi. 2–8).

Section IV. Genesis v.

Outline of Noah's Ancestry

This section is linked with the first by the verbal quotation of chap. i. 27. That most ancient document must therefore, in all probability, have been in the hands of the man to whom we owe this important genealogy, but that writer is Noah, or one of his sons. We are thus emerging from the primitive age, with which we have definite links, and are landed in the region of comparatively clear history, and we have every reason to believe, in the age of writing in its most ancient form.

The names and dates presented are the direct line of seven generations from Adam to Noah. The resemblance of some of them to the line of Cain given in the previous section has often been noticed, but no conclusion can be drawn from it. The latter ends abruptly, and whether written or unwritten must have become known to Noah's line. These families after all did not live far from one another, and the records of one line easily got into the hands of responsible persons in the other.

In our list the name of God is naturally used in the quotation at the beginning. It is also used in reference to Enoch. But the name Jehovah occurs in verse 29 where we have a verbal reference to our second section (chap. iii. 17), the "*toil* of our hands because of the ground which the *Lord cursed*." Thus the writer had before him both the first great Biblical document and the second.

Regarding the section as a whole we notice the longevity of the primitive race, so far as Noah's line is concerned, and also that the whole period between Adam and Noah seems comparatively short.[1] We have further to observe the twice repeated utterance, " Enoch walked with God," i.e. his course in life was conformed to the revealed will of God and was pleasing to Him (see LXX, also Heb. xi. 5 and 1 Thess. iv. 1). And " he was not (LXX " found ") for God took him." His departure was " different from that of the rest." Compare Elijah's rapture (2 Kings ii. 10) where the same Hebrew word for being " taken " is used. The exceeding brevity of the narrative before us is to be observed. A secular historian would have had much to say on this point.

Section V. Genesis vi–ix.

The Narrative of the Flood

This section is ushered in by the expression, " And it came to pass," which henceforth becomes a historical formula. The human family has increased. There is intermarriage between the sons of God and the daughters of men—two lines which had been kept apart before. It was an age of gigantic, long-lived, violent men and of evil devices. God looked down on them with sorrow. Punishment must come on a large scale, but Noah and his immediate family are to be preserved, for there is an elect line. As in primaeval days our first parents received their orders, so now instructions are given for the building of an ark. Noah believes and obeys. The animals go in pairs, seven pairs of the " clean " and one pair of the " not

[1] See *Outlines of Bible Chronology* on this pedigree. Note also the testimony of Josephus as to primitive longevity (*Ant.* 1, 3, 9).

clean." The torrent comes, apparently from two sources —from above, and from beneath. The rest of the inhabitants of the known world perish. The hills are covered (with mist), the water itself rising 15 cubits. But God does not forget His promise to Noah. In the fullness of time the two sources of the torrent are cut off. The wind dries up the earth. The tops of the hills are once more seen. The ark rests on the slopes of the Hills of Armenia. The order comes to emerge. The original command and charter of fertility are once more given (viii. 17; compare i. 22).

The offering of a burnt or ascending offering—here mentioned for the first time—brings down the promise that there should be no such wholesale destruction again. The seasons, and the celestial movements on which they depended, should be allowed to continue. The blessing of fertility is renewed; permission to eat flesh (though not blood) is granted; retribution will come on the manslayer, for man is made in God's image (ix. 6; compare i. 26). The new charter which is to be permanent and for the race has the rainbow as a sign.

The section closes with a distressing episode which leads to a prophetic utterance in which apparently the Canaanite, the descendant of Ham, is involved. He would have an inheritance of servitude; the Semite would be in power; the descendant of Japheth would be (in accordance with his name) enlarged, so as to occupy Semitic territory.

On reviewing the section as a whole various points are to be noticed:—

Dates are given throughout the narrative. The names God and Jehovah are used for the Divine Being, doubtless according to the requirements of the sense. Certain

formulæ are introduced which are borrowed for a similar purpose elsewhere. Compare e.g. vi. 22 with Exod. xl. 16. "Thus did Moses: according to all that Jehovah commanded him so did he." Apart from the sacred name, the words are identical. So also vii. 9, "As God commanded Noah," compared with Exod. xxxix. 1, 5, 7, 21, 26, 29, 31, 32; xl. 19, 21, 23, 25, 27, 29, 32.

Notice also the striving of God's spirit with man (vi. 3), the Divine repentance and the determination to destroy what God had created (vi. 7), the character of Noah and the gracious dealing of God with him, the detailed instructions, the log or contemporary personal memoir, the absence of the later Mosaic technical word for "not-clean," the frequent repetitions, e.g. of the names of Noah's sons, of the prevailing of the waters, and of their abating (with the graphic word used to describe it), the three-fold renewal of the charter of fertility, the character of Noah, its excellence and its defect, the constant formula, "Cattle, creeping things, fowl," taken from the original Section.

It should be added that the Flood was not necessarily universal in the strict sense of the word. But it was world-wide. It is to be read from the writer's point of view as penalty for sin, and so it is held to have been by subsequent writers in the Bible.

Perhaps the most interesting study on the subject is to be found in a work by the late Sir Joseph Prestwich, Professor of Geology in Oxford, entitled *On Certain Phenomena belonging to the Close of the last Geological Period, and on their Bearing upon the Tradition of the Flood* (Macmillian, 1895). This cautious writer holds that the glacial period, together with Palaeolithic man came within 10,000 to 12,000 years of our own times. He refers to the

opinion of some of the most eminent American geologists, founded on independent data, that the glacial period came down to within 8,000 to 10,000 years of our times. In a note he adds: "This was my original opinion, which subsequent observation has confirmed" (p. 72). He traces the Flood to a submergence followed by a re-elevation, and that these from an observer's point of view would appear to be a rising and falling of the waters of the great deep (p. 66). These views may be compared with Sir W. Dawson's *Meeting-place between Geology and History*, Dr. Wright's *Scientific Confirmations of Old Testament History* and other American works.

It should be added that an account of the Flood discovered in 1811 at Nippur, by Dr. Hilprecht, has added something to our knowledge of the Eastern tradition, though after all the various Babylonian versions rank infinitely below the Biblical record; while Mr. E. W. Maunder, of the Greenwich Observatory, points out conclusively that the Biblical narrative is one single account, not a compilation, and owing nothing to Babylonian mythology (*Astronomy of the Bible*).

Section VI. Genesis x. and xi. 1–9

The Off-spring of Noah's Three Sons and the Confusion of Tongues

The first part of this section is reproduced shortly in 1 Chron. i. 4, etc., with a few various readings. The verses omitted in Chronicles deserve special notice. After enumerating the heads of the Japhetic races we are told, "by these were the Isles of the Gentiles divided in their lands, each after his tongue after their families, in their nations." The word translated Gentiles and nations is

the same and occurs here for the first time. It is not yet used in the technical sense of later days. The islands are perhaps (R.V.) coast-lands, and the word is applied to several Japhetic centres in later books (Isaiah, Jeremiah, Ezekiel, Psalms).

The second passage, omitted in Chronicles, includes verses 9–12 where Nimrod's position as a mighty hunter before the Lord is referred to as a common tradition. His Kingdom (the first time such a thing is named) is given in outline as Sumerian and includes Babel (or Babylon) Erech (or Warka), Accad and Calneh (Nippur ?), and it gives rise to the Assyrian cities Nineveh, Rehoboth, Calah, and Resen.

The last part of the eighteenth verse with the nineteenth and twentieth (not in Chronicles) have specially to do with the Cities of the Plain. The twenty-first verse has to do with the position of Eber the head of the Hebrew race. These passages indicate an Abrahamic age, for the Cities of the Plain were not yet destroyed and Zoar is not named.

Hundreds of years must lie behind this section. The men named became heads of families, with their various dialects ; they grow up into nations and cover the face of the earth, Japheth pushing north, east and west ; Ham moving into Canaan, Arabia and north-east Africa ; Shem occupying Syria and parts of Arabia. The chapter has been described as the most authentic record we possess for the affiliation of races (*A. S. Journal,* xv. 230), and modern researches have thrown much light on it.

When we look at an ethnographical map of the world in connexion with our study of this chapter we wonder where we are to locate the Great Races, the Red, the Yellow, and the Black. It is clear that much is left out.

Was there a strong tendency to variation as well as to emigration in those ages? Further researches may find an answer.

Meanwhile there is the important episode contained in chapter xi. 1–9. Shinar is again referred to. A central city is a-building with a tower, probably Borsippa, i.e. language-tower. It is to be a world's metropolis, but Jehovah comes down, as subsequently He goes up (chap. xvii. 22). He speaks, as He had done in the days of the Flood, and causes a confusion of thought and articulation which brought about variation in language and consequent separation of races. The physical process and the time taken by it are passed over. Long before the days of Hammurabi (B.C. 1900) two families of language were side by side in the Eastern Empire, while Egypt had a language of its own. In the days of Jacob and Laban, Hebrew was already differentiated from Syrian (Gen. xxxi. 47), while some hundreds of years later some of the family of Jacob could not pronounce Shibboleth to save their lives.

When we think of the 2,000 languages and dialects which the world uses to-day we are inclined to wonder whether all have sprung from one source and have been parted from one another by a special intervention of the Most High. Research teaches us that there is no more difficulty here than what every missionary (say in the New Hebrides) is confronted with.

As a sample of the effects of Babel it may be mentioned that there is an island in the Solomon group called Mwala, and there is a race of fishermen dwelling round its western and northern coasts who speak a language called Lau. They are crowded together and there appear to be some

6,000 of them, but in their midst are two villages which speak a different language, and although they have intermarried with their neighbours they keep their native speech intact. The language has now been reduced to writing so that a Gospel might be printed in it.

In China, although the same character prevails throughout the Empire, the words are pronounced very differently. Attempts are frequently being made to discover the laws of variation which are thus in evidence. There seems to have been an old tendency to lengthen out words which were originally short by prefixing sibilants and doubling monosyllables, whilst there is a counter-stream of tendency with which we English are painfully familiar, of clipping words and dropping certain letters. The language of one nation does not permit of sounds with which another is quite familiar. What Englishman can pronounce a Hottentot " click " or the letter which is neither a *d* nor an *r* which exists in the middle of the name for God in their respective languages. Why cannot an Arab introduce the letter *p* into his language? Why is an Englishman so puzzled with the Welsh double *l*? There is much yet to be learnt on these subjects.

Section VII. Gen. xi. 10–xxv. 11

The Memoirs of Abraham

These memoirs begin with the genealogy of Abraham from Shem, as those of Noah had begun with his descent from Seth; and the two pedigrees are in the same form. There is a break at the end of chapter xi. 26 as if a new document were incorporated, the previous verse being repeated; there the emigration of Terah with part of his family is recorded. Then comes the call from Jehovah,

uttered doubtless to the spiritual (? sub-conscious) ear of Abraham, coupled with a promise of blessing not for himself only, but for the world. It is the dawn of a great purpose to which the previous sections lead up. From this time forth to the end of Genesis, notes as to the age of the patriarchs are given which become the basis of our exact chronology. We are dealing throughout with personal memoirs and family archives.

The little company of emigrants now leave Charran; they enter Canaan and reach Shechem. "The Lord appears"—the spiritual eye being reached as well as the spiritual ear. This expression comes here for the first time and becomes henceforth one of the formulæ of revelation. The second declaration of Divine purpose is recorded, "Unto thy seed will I give this land" (xii. 7)—a grant to which Abraham refers in his old age (xxiv. 7), and to which Moses confidently appeals (Exod. xxxiii. 1; Num. x. 29; Deut. xxxiv. 4). The place where this grant is given is stated, and an altar is built there. Moving in a southerly direction, Abraham pauses between (the place subsequently called) Bethel and Ai, and again builds an altar and calls upon Jehovah's name—a primaeval and elementary mode of worship (chap. iv. 26). There is much force in this class of reference to the appeal to the Divine Name. It stands for some revealed purpose or promise and attributes. It is as old as the lifetime of our first parents, and it runs through the whole Bible.

Then follows the entrance into Egypt—the Pharaoh not being named; the return to the place between Bethel and Ai; the separation from Lot; the renewed charter (xiii. 14–17); and the settlement at Mamre where another altar is built.

The memoir next introduces a piece of secular history [1] the upshot of which was the rescue of Lot and his associates from the Eastern kings and the sudden appearance of Melchizedek on the scene. The narrative, though short, is vivid and it brings out some elements in the character of Abraham, including the pride of race (xiv. 23).

There are long gaps in the memoir, as the object is mainly to record the Divine Purposes. Chapter xiv. is important. "The word of Jehovah comes to him." This is the first appearance of this expression, as also of the utterance "Fear not"; and then follows a further lifting up of the veil. The seed of the Patriarch is to be as the stars (see Deut. i. 10), but a period of servitude shall come upon them in a foreign land (unnamed); then should come an exodus and return to Canaan, the land of the Amorites, whose iniquity would be by that time filled up. The charter or covenant is now given and confirmed for the third or fourth time with topographical details. All these things must have been known to Moses and his successors in later days, for they are frequently referred to.

The narrative concerning Hagar follows. It includes the first reference to the "Angel of Jehovah" (xvi. 7, 9, 10, 11), and we are at once confronted with the fact that this Being is distinct from and yet identified with God—as speech with thought.

Thirteen years later another section of the memoir is

[1] Amraphel is Hammurabi whose code has been discovered at Susa and whose letters are published. A flood of light has been thrown on Genesis by these and other discoveries. The topographical notes in Gen. xiv. show that in its original form it must have been very ancient.

added. Abraham's name is changed—the new root *raham* (for *ram*) not being discoverable in Biblical Hebrew. The Patriarch is to be known as "a father of many nations" (see Rom. iv., and Gal. iii.). The charter is renewed and enlarged. It is to be everlasting, permanent. The Lord is to be the God of the promised seed (see Lev. xxvi. 12). Circumcision is to be a token of the Covenant; it is referred to in terms subsequently borrowed from this section in Exodus xii. 43, 44, 49, though strange to say, Moses had been remiss in circumcising his own son (Exod. iv. 24). Isaac is to be born (Rom. ix. 9). He, not Ishmael, is to be the heir of the promise (Rom. ix. 7; Heb. xi. 18). The Lord leaves off talking, "and God went up from Abraham," as he came down (xi. 5, 7; xviii. 21). This was an appeal to the spiritual eye in a vivid form. The next appearance (chap. xviii.) followed shortly and contains the words "is anything too hard for the Lord," which give us the key to many problems, including the birth of John the Baptist and also the Lord's birth from a virgin (Luke i. 37).

In his intercession for the Cities of the Plain Abraham pleads that the Judge of all the earth must do judgment. After the destruction of the cities, "God remembered Abraham" as He had remembered Noah (viii. 1). Then followed the sojourning in Gerar (which was held by Philistines in those days), the birth of Isaac, the episode concerning Ishmael, the first naming of Beersheba, the order to offer up his only son on Moriah, which is called the Mount of the Lord and the Mount of Provision (see 2 Chron. iii. 1). The Patriarch's faith is followed by a special blessing confirmed by an oath which is appealed to in prayer by Moses (Exod. xxxii. 13).

The next memoir contains the purchase of the cave as a burying-place for Sarah, the whole circumstances being carefully detailed. Then comes the mission of the steward to whom we must owe the main part of chapter xxiv. with all its linguistic peculiarities.

Chapter xxv. opens with a reference to Abraham's other wife and her family. The chronicler gives the passage in an abbreviated form, and calls Keturah "concubine" instead of "wife." At last the Patriarch is "gathered to his people," an expression used here for the first time and never after the Pentateuch.

On reviewing the Abrahamic memoirs as a whole, we are struck with the fullness of detail gathering round certain Divine promises—for it is a narrative of promise more than of performance, except in the grant of the son, Isaac. Secondly, we have to observe the titles and attributes given to God. He is the Shield, the Reward, the Almighty or All-sufficient God (El Shaddai), a title specially referred to in Exodus vi. Thirdly, we note how events in Abraham's life and the grants made to him are referred and appealed to in all the subsequent history; nor can we omit the fact that the dogmatic teaching of the Lord and His Apostles is largely linked with the patriarchal narration. To cite one text alone, Genesis xv. 6, we find it expounded in Romans iv. 18, Galatians iii. 6, and James ii. 23, the great doctrine of justification by faith being illustrated and confirmed by it. Whence did this short verse spring? Abraham could report that he believed in Jehovah, but how could he know that Jehovah accounted it to him for righteousness? There must have been some internal conviction or external manifestation answering to that which was

implied in the case of Abel (iv. 4) and of Noah (viii. 21); and so the verse found its way into the inspired memoir.

Lastly we have to observe the notes throughout, many of which must have come from a later hand, probably at a time when the book as a whole was transliterated. See p. 20.

Section VIII. Gen. xxv. 11

Memoirs of Ishmael and Isaac

The record of the death of Abraham is followed by a short section on the family of Ishmael (also to be found in brief in 1 Chron. i. 29–32) with a note on their locality as "between Havilah and Shur that is before Egypt as thou goest toward Assyria" (xxv. 18). The last word is evidently open to question. Assyria can hardly be meant. Compare 1 Samuel xv. 7. The latter part of the verse, as it stands in Hebrew, seems to indicate that Ishmael met with a violent death; but if we revert to chapter xvi. 12, we may find a key. In passages of such antiquity we must often find great perplexities.

We now pass from the record concerning Ishmael to that concerning Isaac, which is naturally longer (xxv. 19, etc.). We have his birth, marriage, twin-sons (who were to be the heads of nations, see Mal. i. 2, 3; Rom. ix. 12), the selling of Esau's birthright, with the little emphatic note —"Thus Esau despised the birthright" (see Heb. xii. 16; 1 Cor. xv. 32); the famine, with reference to the previous famine in the days of Abraham; the appearance of the Lord warning Isaac to remain in the region of Gerar, renewing the charter; the episodes concerning Rebekah, and the digging of the wells; the Divine appearance and the building of an altar at Beersheba,

with a note on the name; the narrative of Jacob supplanting Esau and the blessing conferred on each (Heb. xi. 20); also Isaac's parting words to Jacob, with their reference to the previous charters.

After a note referring to Esau's wives the narrative now follows the fortunes of Jacob and must be considered as practically his memoir.

Section IX. Gen. xxviii. 10

Jacob's Memoir

Leaving Beersheba in the south he reaches Bethel and has his dream—the first recorded dream in the Bible. It is carefully described and the words uttered by the Lord are given. The God of his fathers renews the charter concerning the land, the seed, and the blessing for all the world, and promises to take care of the solitary wanderer. Hence no doubt the title "the God of Jacob" in later days. Bethel, which had formerly been called Luz, now gets its new name, which had been used by anticipation in Gen. xii.—a fact which shows that a hand later than Abraham's had touched the original memoir. Then follows a graphic description of Jacob's relations with Laban, Leah and Rachel, and the birth of seven sons and one daughter. The narrative is linked with the past by such an expression as "God remembered Rachel," "I will be with thee"; and with the future by such words as "I will not leave thee," and the "Lord hath looked on my affliction" (see Exod. iv. 31; 1 Sam. i. 11; 2 Sam. xvi. 12; Ps. xxv. 18, etc.).

At length the voice of the Lord, the God of Bethel, reaches the spiritual ear of Jacob calling him to return and promising to be with him (xxxi. 3). It is noteworthy in passing that God is called the God not only of Abraham

but of Nahor, and "the Fear of Isaac" (xxxi. 42, 53). The word here translated "Fear" is used for the first time in these verses, and it indicates a timidity in his feeling towards God. It usually means panic or terror (see 1 Sam. xi. 7; Job xiii. 11; Ps. xxxvi. 1; cxix. 120; Isa. ii. 10).

In chapters xxxii. and xxxiii. God proves His faithfulness. Jacob appeals to Him, pleading the promise contained in chapter xxviii. Then comes the nocturnal wrestling with a Being not necessarily human.[1] Jacob perseveres against a power greater than his own. The name of Israel is granted, the unknown opponent proves to be Divine, Peniel receives its name, and the custom concerning the sinew (still to be seen in Whitechapel) derives its origin. Esau's anger is restrained—as Laban's had been. The twin brothers meet and part, only to meet again at Isaac's funeral (xxxv. 29). It is noteworthy that the leading points in Jacob's life are referred to in Hosea xii.

The next portion of the memoir begins at xxxiii. 18. Jacob is settled at Shalem (4 miles east of Shechem) and buys the plot of ground which is referred to in Joshua xxiv. 32 as Joseph's burial-place. The slaughter of Hamor and Shechem by the hands of Simeon and Levi is narrated, and the reason given again and again (xxxiv. 2, 7, 13, 27, 31), a touch of racial pride being thrown into the last verse—"Should he deal with *our sister* as with an harlot?" Note also verse 7, "He had wrought folly in Israel in lying with Jacob's daughter, which thing ought not to be done"; compare Judges xx. 6, and 2 Sam. xiii. 12. All throughout we are dealing

[1] Note the Hebrew word translated "man" in this passage.

with "the sons of Jacob," the name Israel not having yet grown into family use.

Chapter xxxv. follows with a Divine utterance and an appearance at Bethel. Strange gods are buried under the oak by Shechem (see Joshua xxiv. 26; Judges ix. 6), and there is a renewal of the charter after which God "went up" (xvii. 22). Bethlehem (Ephrath) is reached, Benjamin is born, and Rachel dies. Then Jacob continues his southward journey to Hebron, the narrative being blotted by the sin of Reuben, the first-born.

The death of Isaac gives an opening for the insertion of the descendants of Esau, chapter xxxvi. The list is given with slight abbreviations in 1 Chron. i. xxxv. There are, as usual, variations in spelling, and certain repetitions, summaries, etc., are omitted in Chronicles. The title translated "Duke" is only used of Edom (except in Zechariah, where it is translated Governor). At the 31st verse we have practically a new section beginning, "And these are the kings that reigned in the land of Edom before there reigned any king over the children of Israel." Then follow a succession of eight kings, and after these comes a list of "Dukes." This section is in 1 Chron. i. 43, etc., with next to no variations or abbreviations. The date of it is open to question. It looks as if it had found its way into Genesis in its present form from Chronicles. But whence did the chronicler get it? It must have been an Edomite list obtained by him from official sources, and introduced into Genesis as an appendix to chapter xxxvi. in or after Samuel's time, when Genesis was transliterated.

We now come to the close of the generation of Jacob (chap. xxxvii.), and we reach the story of Joseph.

Section X. Gen. xxxvii.–l.

Memoir of Joseph

We have the narrative of his dreams, his being sold to the Midianites (who are in company with the Ishmaelites, compare Judges viii. 24, 26), the disgraceful episode concerning Judah follows, and then the memoir is taken up with Joseph's experiences in Egypt, and we are in an Egyptian atmosphere. In the 46th chapter, Jacob has a night "vision"—the first time this phenomenon is named. In accordance with it he and his family go down to Egypt. The names of "the Children of Israel" are given fully and they are subsequently referred to both as a total of seventy and in detail, as in Exodus and later. In chapter xlviii. Jacob refers to God's earlier promise to him and to the death of Rachel, as narrated in previous parts of the memoir; he gives a special blessing to Joseph's sons, and then (chap. xlix.) is moved to tell what should befall his own sons, i.e. their descendants, in the latter days. Note the word "tribes" is not used in Genesis till verses 16 and 28 of this chapter. Though the utterances are called blessings (*v.* 28), they are hardly what we should so designate. Reuben's sin marks his destiny; Simeon and Levi are to be scattered—an utterance which is manifestly pre-Mosaic, being so different from what would have been devised in the days of the Priests; Judah is to have the sceptre which shall not depart till Shiloh come, but when was Judah to get it? History tells us that Judah did not get it till the time of David, from whose time the City of David became the centre of government till A.D. 70. The utterances have an exalted and poetic ring, and they abound, as all poetry does, in special

words. After giving instructions concerning his burial in the family cave he yielded up the ghost (expired), and was gathered to his people.

The last part of Genesis and of the Patriarchal memoirs begins at chapter l. 22, and narrates the death of Joseph, his confidence in God's promise and oath to Abraham, Isaac and Jacob, and his instruction concerning his bones.

Surveying Genesis as a whole, we find it to consist of a number of historical materials largely personal and contemporary, including genealogical and ethnographical lists. There is nothing fabulous or mythical about the Book. The language is sometimes figurative or metaphorical, but the facts are behind the figures, even where capable of an allegorical interpretation. All the documents are related, and they form a homogeneous whole in spite of the immense gaps in the history.

The language is Hebrew, but to say that is to say very little. It represents the language of the family of Shem; but was it to any extent primaeval? This is still a subject of research. Speaking generally, it sets the style for the rest of the Hebrew Bible, and is the fountain of many words, idioms and sacred formulæ which run through the rest of the Books. It also contains certain ancient forms and expressions which give way to others in the four Mosaic Books which follow.

Theologically the Book is monotheistic all through and God's approval is on the side of social and personal morality (xxxviii. 7; xxxix. 9). Many things indeed are recorded which are simply abominable, but it was not the writer's business to criticize what he records. Historically the contents are not entirely isolated, for contemporary

materials are coming to light in the East and in Egypt.

The Book is taken as true, and its way of putting things as authoritative all through the rest of the Bible. It is the Dawn of Revelation ; it traces Purpose from the beginning ; it is the Fountain Head of Promise ; it gives the historical origin of the most remarkable nation in the world ; it is the Foundation on which the rest of the Bible is built up.

Exodus

THE first chapter of Genesis takes us from matter to man, and the rest of the book from Eden to Egypt. All is in the barest outline ; but we find in it the roots of Biblical history and theology.

Exodus and the three Mosaic Books which follow take Genesis for granted. They are the records of events in one man's lifetime, and are substantially his handiwork. We breathe, as we read them, first an Egyptian then a desert atmosphere. The family of seventy souls has become a people. They are no longer visitors, but bond-servants ; but the Eternal God, whose special name Jehovah is now more fully substantiated, has not forgotten His purpose revealed hundreds of years before to Abraham (Gen. xv.). The people are to come forth, and the nation which had held them in servitude is to be judged. The time indicated had come, and the iniquity of the Amorites whose land had been promised to Abraham's seed was being rapidly filled up.

When we regard this period of history as a whole, we are inclined to question why the sons of Israel had ever been permitted to enter into Egypt if after all they were to go out again amid circumstances of such great difficulty. We who are Christians sometimes make a similar inquiry concerning our Master. Why should He die if after all He was going to rise again so soon ? We know the answer in our case. So in the case of Israel we see

that the Exodus taken as a whole was a revelation of the faithfulness and redeeming love of God, that it is used as a sort of Historical Gospel through the rest of the Bible, and is regarded in this sense by the Jewish people up to the present day.

Exodus may be divided into three portions which are fairly distinct; they are Historical, Legislative, Constructive.

Section I. The Historical Element in Exodus

This includes (*a*) *an introduction*, the narrative of the multiplication of Beni-Israel and their oppression, the rescue and bringing up of Moses (whose parents are not named till chap. vi. 20). Though the son of Pharaoh's daughter by adoption (ii. 10) he interests himself in the case of his Hebrew brethren, and in consequence of his violent intervention he flees to Midian. Pharaoh dies. God, Who had seemed inattentive, remembers His covenant.

(*b*) *The Mission of Moses.*

The Angel of the Lord, Who is in some sense identified with God (chap. iii. 2, 4), and Who is the God of Abraham (*v.* 6) appears—as so often in patriarchal days. He says "I have seen . . . I have heard . . . I know . . . I am come down to deliver . . . I will send thee." A sign is granted (to be fulfilled later on—compare the sign given to Ahaz, Isa. vii. 14); the name Jehovah, the I AM, is set forth in a new light. God is visiting His people as He had promised through Joseph (Gen. l. 24), and undertakes to bring them to Canaan.

(*c*) *The Plagues.*

Aaron is joined with Moses. The case is laid before

the down-trodden people, the message being accompanied with signs, and Israel believes that God has really looked on their affliction and that they are to be redeemed according to God's old covenant and oath. Pharaoh's heart is hardened, and the plagues follow.

(*d*) *A Genealogical Document*

is inserted giving the heads of the families of Reuben, Simeon and Levi (stopping short there) in order to show where Moses and Aaron come in. The list should be collated with that contained in Gen. xlvi. 8. Exodus is slightly less condensed than Genesis, and being later, naturally goes further in the line of Moses' ancestors. It gives us the children and grandchildren of Levi's sons, Gershon, Kohath and Merari. The parallel list in 1 Chron. vi. is put shortly, but runs on to the captivity.

(*e*) *The Passover and the Exodus.*

Every detail in this graphic narrative is interesting, especially to the nation concerned, and no one who has been permitted to witness a Feast of the Passover can ever forget it. Israel starts from Rameses—their original location (Gen. xlvii. 11)—at the end of 430 years,[1] in ordered hosts, not as a disorderly rabble. A pause is here made in the narrative to record further instructions (xiii. 1–16), which were doubtless given later, but were associated with this point in the history. The mummy of Joseph is taken by Moses, in accordance with the instructions recorded in Genesis. The Lord goes before the people, whose course is marked by a luminous cloud.

[1] There is some diversity of opinion as to the exact chronology. See Exod. xii. 40, 41. See the discussion in the author's *Outlines of Bible Chronology* (S.P.C.K.), p. 14. The leaders of Israel had not lost count of time during their sojourn in Egypt.

Each point in the journey is put down (a summary of the whole course being subsequently written down by Moses, Num. xxxiii. 2–49). Israel finds itself in a strange position, by divine instructions, but their murmurings are quieted. They are to see the salvation of the Lord (compare 2 Chron. xx. 15, 17). The order to march is given, the way is prepared ; the people are saved ; their oppressors perish.

(*f*) *The Journey to Sinai.*

This includes incidents connected with the water at Marah, the manna, the Rock at Rephidim, the Amalekite raid, and the instruction given to Moses to write. The art of writing was no new thing to Moses. It had existed for hundreds of years, both in Egypt and in the East ; even the common people were not illiterate. The case of Amalek is referred to again in Deut. xxv. 17–19. It was not to be forgotten. Hundreds of years later Saul was instructed to carry out the divine judgment on them (1 Sam. xv. 2, etc.). Then comes the visit of Jethro and its important administrative suggestion : subsequently the Children of Israel reach Sinai and camp before the Mount (according to God's original indication, Exod. iii. 12).

(*g*) *The Sojourn at Sinai.*

This includes the narrative concerning the giving of the law and the inauguration of the Covenant (chaps. xix. to xxiv.), then comes the order for the Tabernacle, the episode concerning the golden calf, Moses' prayer, the loyalty of the sons of Levi, the confirmation of the position of Moses, and the revelation of the divine attributes made to him.

In this historical portion of the Book it has to be noticed that much light has been thrown on Egyptian life and

history, thanks to the decipherment of the hieroglyphic inscriptions and the *papyri* which are constantly coming to light. Since the great work of Brugsch on Egyptian history, Professor Flinders Petrie has carried on the work with great energy and on scientific lines. The track of the exodus is made out much more clearly, the shrinkage of the Red Sea being taken into consideration. There was also a commission of inquiry to explore the desert of Sinai some years ago, and to fix so far as possible the localities of Israel's sojourn. The results may be seen in Major Palmer's *Sinai, from the Fourth Egyptian Dynasty to the Present Day* (S.P.C.K.).

With regard to the moot question of " the Pharaoh of the Exodus," the popular view is in favour of Menephthah or one of the kings of the nineteenth dynasty, but the present writer sees no reason for departing from the view that we must look for him in the eighteenth dynasty. See *Bible Chronology* (S.P.C.K.). With regard especially to the numbers in the exodus, attention may be drawn to a recent theory in chapter III in Petrie's *Egypt and Israel* (S.P.C.K.).

Section II

The Legislative Element in Exodus

Law and custom, as they existed in the Patriarchal Age, may best be illustrated by the Code of Hammurabi ;[1] but residence in Egypt had brought Israel in touch with a new system which must have left its mark on their social and ethical condition. The exodus put the nation in a new sense under the dominion of the God of their fathers,

[1] This monumental work has been issued in facsimile with a translation by Prof. Harper of Chicago. (Luzac).

the Faithful Promiser and Provider. Moses who, in conjunction with Aaron, had been God's mouthpiece and agent during the period of disentanglement from Egypt, becomes not only the leader, but also under God the legislator of the redeemed people. Acting under divine directions the Passover is ordered (chap. xii.), the first-born are sanctified (chap. xiii.), the way prepared for further statutes and ordinances (chap. xv.), including the Sabbath (chap. xvi.), and there are acts of divine intervention accompanying each of these arrangements.

In chapter xviii. we find Moses sitting as judge day after day and all day long, deciding cases according to God's laws and statutes so far as he was enabled by God's spirit to adjudicate, and thus establishing a series of precedents based on Chaldean, Patriarchal and Egyptian rules. Division of labour followed at Jethro's suggestion. On reaching Sinai a more complete constitution was to be bestowed on the people, in some degree ideal, but partly practical and adapted to the time when they would find themselves in the promised land. They are to be a peculiar people, a royal priesthood, a holy nation (xix. 5, 6; see 1 Pet. ii. 5, 9; Rev. i. 6, etc.). The Ten Words or divine utterances which follow are based upon Redemption. The Redeemer claims the right of being the moral, social and spiritual Guide. Then come certain byelaws or judgments illustrative of the Covenant, many of them being, no doubt, what Moses had acted upon already in his daily administration of justice. Their position immediately after "the Ten Words" marks that they had the divine approval (xviii. 16). They are based on the principle that God is the all-seeing Judge Who hears the cry of the oppressed, and that He calls upon Israel to be holy, gracious, fair and forbearing as He was. Certain princi-

ples of worship are set forth, and the entrance into Canaan is contemplated as near at hand. The whole is most practical and is adapted to the needs of the time, but there is no reference to forgiveness of sins in it.

Then the solemn Covenant is made ; the representatives of the Twelve Tribes stand to it ; and it is ratified with the life-blood of victims. After the making of the golden calf, which shows how Egyptian superstition had sunk into Israel's heart, Moses says, " Ye have sinned . . . peradventure I may make an atonement " (xxxii. 30). What did he mean ? Evidently there is nothing about animal sacrifice in his mind. The word had only once been used before—apart from ritual instructions not yet published—viz., in Gen. xxxii. 20, where Jacob hopes to " appease " Esau with a present. Moses proposes that God should blot him out of His book, as Judah had offered to be bondsman in the place of Benjamin (Gen. xliv. 33). But this could not be. Moses was helpless—God must act in His own way. The promise to the Patriarchs was not forgotten, but as a sign of a certain distance between God and the nation the existing Tent which was then the centre of worship, where Moses constantly inquired of the Lord, was pitched outside the camp instead of being within (xxxiii. 7). It had been apparently used by himself alone (see Hebrew and LXX).

Now comes the important manifestation of the Name, i.e. the attributes, of the Lord ; it is appealed to *verbatim* in Num. xiv. 18, as also in 2 Chron. xxx., Neh. ix., the Psalms, Jonah and Joel. Moses realizes that forgiveness is of God, and he straightway pleads the divine attribute (xxxiv. 7 and 9) and receives the answer. Then follows a brief reaffirmation of the byelaws already recited.

As one ponders over the historical and legislative ele-

ments in Exodus one can hardly help being struck with the remarkable candour of the historian. He neither exaggerates the case nor does he minimize or excuse it. The elements of heathenism and of Egyptian superstition are deeply engrained in the nature of the people. They speedily forget God Who had done and was doing such great things for them. If the history of Christendom were fully written by men of authority who were acquainted with the facts, would not something similar have to be recorded? We certainly find the same candour in the narratives concerning St. Peter which we find in the record of the downfall of Aaron.

The idea of God contained in these portions of Exodus leads us to regard Him as an unseen, ever-present Being, speaking, dealing, manifesting Himself in judgment and in mercy. The earth is full of His glory; He is known in providence and in special intervention; He shelters, heals, proves, feeds, saves, chastens. Moses is His mouthpiece and His delegate. But there is also the angel, infinitely higher than Moses; and God's Name is in Him.

Section III

The Constructive Element in Exodus

The order for the construction of the Tabernacle is given to Moses in the Mount. He sees the patterns and has so to describe them that they be made from his description. This involves writing. The materials are to be brought by the willing people; the order of instruction includes the ark, the table, the lampstand, the Tabernacle which contains them, the altar, the court which contains it, the vessels, the holy garments for Aaron and his four sons (two of whom were subsequently destroyed), and arrangement for their investiture and consecration,

and for the sanctification of the tabernacle and altar—all being intended to mark the dwelling of God among His people. These orders occupy chapters xxv.–xxix. In addition we have the order for the little incense altar, the instructions concerning ransom-money (which was to pay for some of the priestly duties), the law, the composition of oil for the anointing, and the incense. Bezaleel is indicated as the head of the workmanship department, and is inspired with the needful skill, Aholiab being named later; the Sabbath is excepted from working days. These additional instructions have their several headings (xxx. 11, 17, 22, 34; xxxi. 1, 12).

The whole of the revelation, the writing down of the details by Moses, occupied parts of forty days. It was a period of communion with God, and perhaps of transfiguration.

In chapters xxxv.–xxxix. the work is being done according to order. While some are working at the Tabernacle others were engaged on the Ark and the other objects. The value of the whole is estimated at the end. The making of the priestly garments is specially described in chapter xxxix., each part being done "as the Lord commanded Moses." At length all was finished (chap. xxxix. 32) in exact accordance with instructions. In recording it, Moses may have been reminded of a far older task, the construction of the ark by Noah (xl. 16; Gen. vi. 22), and now the glory of the Lord filled the Tabernacle (xl. 34; Num. ix. 15. Compare the case of the Temple, 1 Kings viii. 10, 11; 2 Chron. v. 13; vii. 2; Isa. vi. 4; Rev. xv. 8).

The materials of which the Book of Exodus is composed are strictly authorized by Moses, being a record of his ancestry, the revelations made to him, and his faithful-

ness in carrying them out, together with the anxieties which befel him. The signs, plagues, deliverances and interventions introduced are part of the divine plan; so is the Tabernacle. Many students have been naturally surprised at its elaborateness and wealth of materials, but modern discoveries in Egypt[1] amply illustrate the case. Every point in the movements of Israel from Rameses to Sinai has been investigated. We are on solid ground throughout. Though even now, as has been pointed out already, there is uncertainty as to the identification of the Pharaohs, and consequently as to exact date of the Exodus. Those of us who study the text most carefully find ourselves amidst Egyptian surroundings and terminology in the early part of the Book, and are breathing the desert air in the later part. We detect the hand of God in all that is done, and the word of God in all that is said, and the ruling or over-ruling of God in the raising up and hardening of Pharaoh, whilst we note the impulsiveness, the forgetfulness, the frequent fits of despondence in Israel, and the honest simplicity of the writer who records almost without comment the people's sin and shame.

The visions of God are specially to be noticed. Even the elders see God (chap. xxiv.). The boldness of the writer is noteworthy here, for both the visionary and the natural words for "sight" are used in this connexion. Neither the LXX nor the Targums could affect such boldness.

From a literary point of view the narrative is quite plain and simple. It contains one song (xv.) which combines something of the ecstatic style of the Egyptian Pentaur with that of late Hebrew writers. It is the first song in

[1] See Budge's *Osiris*, and Petrie's works on Egypt.

the Bible and is contained in eighteen verses ; it presents some twenty new words and forms. It is not merely a psalm of thanksgiving, but is written under the guidance of that Eternal Spirit who calls things that are not as if they were.

The Book abounds in peculiar words and new formulae, which run on through the Bible. Not only are there technical, legislative and structural words, which are naturally rare, but others which call for special attention, such as river, bed, sea, harnessed, Abib, magician, Ephab, bush, sheep, yearly, twilight, burden. These words have a history, they are like coins, they come into the Bible and they go out, and like fossils they mark the stratification of the Books. Even spellings are noteworthy (vii. 11, 22).

There are no anachronisms in the Book, no inconsistencies between one part and another, very few corruptions in the text, and notes of time after the exodus are included in one year ; and there are very few illustrative notes. Chapter vi. contains a note relative to the manna which must date from the settlement in Canaan or as soon after as there was an official copying or transliteration of the Book—possibly in the age of Samuel.

We have further to notice the introduction of the word "gods" for Judges (chap. xxi. 6 ; compare Ps. lxxxii. 6 ; John x. 34), and the presence of the old tribal priests, probably the first-born, on certain occasions. The Book is presupposed and freely used not only in later books of the Pentateuch but all through the Bible, in the Histories, the Prophets, the Psalms and the New Testament, and is regarded as a record of the words and deeds of God. He breathes in every page of it. His glory is manifested in judgment, salvation, defence, provision, order, legislation ;

He heals, proves, feeds, condemns, forgives. In this sense it is a Revelation as well as a Record.

So much attention has lately been given to questions bearing on the exact age of various departments of the Mosaic law that there has been a danger of neglecting a study of it in its relation to later legal and constitutional systems, whether made under Christian auspices or not.

The Hebrew word *Torah*, translated law, signifies direction or guidance [1]; it is parental rather than despotic. This is natural, for nations sprang out of families, and Society is one large family. God is the spring of Right, and conscience reflects His Eternal nature. The standard set before every Israelite was that he should be holy as God is holy, and that he should deal graciously with others as God had dealt with him. The application of this principle to daily life may be seen in the Ten Commandments, which exhibit God's claim on man and man's claim on his neighbour. They set forth the great branch of law, and go down to the heart of things. They are social but not secular. There spring out of them the marriage laws, the regulations concerning bond service and contract, and concerning wealth, wages and debt. Then we reach the land-laws and the law of inheritance and sale. The land (of Canaan) was the Lord's, not earned by Israel but fought for by His order, and was to be held in families by fixed agricultural tenure, men being largely of the yeoman class. There was providential plenty for the poorer in the Sabbatical year, and all leases of land (i.e. of its produce) terminated in the jubilee year. In a paper on the poor-law of the Hebrews by Dr. S. Louis (1883) it was pointed out that it was preventive rather

[1] See the discussion on the usage of legislative words in *Old Testament Synonyms*.

than remedial, and was so devised as to secure that there should be no absolute destitution, whilst beggary as a means of livelihood was never heard of. Another branch of law had to do with sanitary matters. It included all laws concerning uncleanness, leprosy, and food restrictions. Researches into the condition of swine and other creatures in Eastern countries completely justify these regulations. From a political point of view the written law authorized by Moses and written by his order was supreme, and was to be the guide of judges, officers, priests and Levites, who were to solve practical difficulties by its light. The father was judge as well as priest in his own family. The Elders represented the Tribes on special occasions. The judges were men of known character (Deut. i. 16, etc.), and represented God in judgment (xvi. 18–20); hence they were called "gods" (Exod. xxi. 6; Ps. lxxxii. 6; John x. 34). The "officers" were official registrars and scribes. The priests had large and varied duties, medical, magisterial, and more strictly sacerdotal. They were a guild, and their duties were in some respects shared by the Levitical family from which they sprang; yet the Levites were not to seek the priesthood. A broad distinction was made at first, even though in course of time it was relaxed.

The Penal system under the law of Moses was very severe, though not so severe as that prescribed in the Patriarchal age under the Code of Hammurabi.

There was no imprisonment, and no torture. The principle was Restitution bordering on Retaliation; but it was not to be lynch-law. All was to be done under the eye of the judge. This regulated the principle of life for life and eye for eye (Exod. xxi. 23–25; Lev. xxiv. 19, 20; Deut. xix. 16–21). The rules concerning restitution and

compensation given in Exodus and Leviticus are excellent. Corporal punishment was to be inflicted in the presence of a judge. Death was the penalty in a great number of cases, e.g. for murder, for a stubborn son, for various cases of immorality, for the preacher of heathenish rites and beliefs, and for the blasphemers. In some cases the being "cut off" from one's people meant exile rather than death, in other cases a ransom, i.e. a heavy fine, was allowable. In one case a man might be sold into slavery, and in another mutilation was ordered. Many penalties were providential in their nature, e.g. where rain was withheld (Deut. xi. 17), or in the case of the jealousy ordeal (Num. v. 14). The whole spirit of the law so far as the offender was concerned was retribution, and doubtless adapted to the character and needs of the people. But it is best to regard the positive side of Moses' law, which is so often referred to in later times.

"We have in such chapters as Lev. xix. the germs of the Kingdom of Heaven. We see provision for a patriotic, united, peaceable, industrious, brotherly people—no prisons, no tortures, no workhouses, no idlers, very little taxation, plenty of provision for the poor and for education, with excellent regulations concerning labour and usury." [1]

In the early days of Christianity comparisons were drawn between Roman laws and the laws of Moses, e.g. by Rufinus. Most modern codes have regard to the Mosaic law, which may be regarded as an adaptation of the moral system to the needs of the time and the people. The great work of the eighteenth century was by Michaelis,

[1] From an address by the writer at the Canterbury Church Congress (Folkestone).

who compares the laws throughout with Arabic custom. Short handbooks on the law have been prepared in later years, e.g. by Miss Edersheim, *The Laws and Polity of the Jews*. See also M. Friedländer's *Text-book of the Jewish Religion*.

Leviticus

THIS is a continuation of Exodus. The time covered by it is about a month.

It contains a body of regulations chiefly ceremonial issued through the medium of Moses from the Tabernacle, directed either to the people of Israel or to Aaron and his sons during the sojourn in the desert.

It may be briefly subdivided thus :—

Chapters i.–vii. Summarized at end as the Ritual of the ascending offering, the meal offering, the sin offering, the trespass offering, and consecrations, and the sacrificial feasts of the recompense offerings. The contents agree with this summary. The language is highly technical, and neither the A.V. nor the R.V. do full justice to it, e.g. they have failed to distinguish the two words translated first-fruits (ii. 12, 14); and words rendered "sprinkle," "wash," "burn," "trespass," "ignorance." [1]

Chapters viii., ix., x. The investiture of Aaron and his sons, with the recurring formulæ of Exod. xxxix. 1, "as the Lord commanded Moses," and the promise of the appearance of the Lord (ix. 4, 7, 21). With this is coupled the penalty on Nadab and Abihu, the order concerning drink, "that ye may put difference between holy and unholy, and between clean and unclean," and the explanation that by eating the sin-offering the priest bore

[1] On these and other technical words in the Bible see the author's *Synonyms of the Old Testament* (Nisbet).

the iniquity of the people. The fact that the same word is translated sin and sin-offering is never to be forgotten.

Chapters xi.–xv. Cleanness and uncleanness in the animal world (the old subdivision of Gen. i. 28 being followed and the technical word "unclean" being substituted for the non-technical expression "not clean" of Gen. vii. 8); purification after maternity; and the strange rite of cleansing the leper, where we have to distinguish between the actual cleansing, the pronunciation, and the reception into the congregation, the same word being used for each. Other "washings" follow. The need of all these rites is based on the fact that God's tabernacle is among the people, and that they were to be separate and holy internally and externally, because God is holy. There are summaries at the end of chapters xi., xiii., xiv., and xv.

Chapter xvi. The great day of atonement. On this day alone the High Priest went ceremonially into the most Holy Place once a year. Exact instructions are given him. He offers for himself and for the people. Everything is cleansed or atoned for, e.g. the Mercy-seat, the Holy Place, the Altar, all of which needed to be ceremonially cleansed because of their unworthiness to represent the Holy God (see ver. 33).[1] Then the sins of the nation are laid on the head of the Scapegoat—which is subsequently let free in the desert. Thus, as in the case of the cleansing of the leper, the two victims mark two elements in atonement, viz., Reconciliation by blood and Liberation, Death and Resurrection.

The sin-offering in this case was not eaten by the Priest because he was one of the offending parties, but was

[1] Both the word translated atone and the prepositions which follow it need careful study.

burnt—burnt up—outside "the camp" (an expression which when Israel's sojourns were over is only used in time of war).

It has often been noticed that there are not many references to this rite of the great day of atonement in after times. The same is true of circumcision, the observation of which rite unquestionably endured. But provision was made for it in Exod. xxx. 10; the order for keeping the day is confirmed in Lev. xxiii. 27, and in Num. xxix. 7; its inner meaning is tacitly expounded in Isa. liii.; and it becomes the text of a large part of the Epistle to the Hebrews, where it is claimed in many of its details as pointing to the death and resurrection of Him Who is both Priest and Victim, and Whose self-sacrifice was prefigured by the blood, i.e. the life-blood, of the goat.

Chapters xvii.–xx. The hallowing of the covenant people. Addressed to all the people. Instructions concerning sacrificial feasts. Here some negligence in the renderings has raised unnecessary controversy. See, e.g. the Hebrew words translated, "kill," "sacrifice," "offer." Chapter xvii. is in part provisional.

Chapters xviii.–xx. are permanent, the regulations being stamped as divine by the oft-repeated formulae, "I am the Lord," or "I am the Lord your God," which links them with the previous laws of Exodus. They are chiefly prohibitive and have to do with gross evils which were current in the surrounding natives, and because of which Canaan was to vomit out its inhabitants; but some are positive and go to the root of things, e.g. reverence for God, kindness to the poor, the loving of one's neighbour as oneself, care for the stranger, justice in traffic (note the Egyptian *Ephah* and *hire* as well as the primaeval "stone," chap. xix. 36).

Chapters xxi. and xxii. have to do with the priests' restrictions. Chapter xxiii. with the Passover, the *omer* or handful waved on the Morrow after the Paschal Sabbath (Easter Day), the Pentecost, the first day of the seventh month, the tenth day (of atonement), and the fifteenth, which was to inaugurate the feast of the Tabernacle. With these are associated directions for the light and the shewbread which had already been provided for in Exodus.

The episode concerning blasphemy follows (xxiv. 10). The offender is put in ward; compare Num. xv. 34, etc.—not as a punishment, for there was no imprisonment under the law—but that the Lord might be inquired of, and the people are instructed that in all these matters they should have one law for the stranger and the home-born.

Chapter xxv. The sabbatical year and the Jubilee, the one for the benefit of land and people, the other to secure that land should be kept in its original families.

Chapter xxvi. has no heading, but it closes with a note which leads us to believe it to be an urgent appeal to Israel to keep God's ordinances. Its promises and threats are frequently referred to in later days. The punishments were intended to bring about reformation. They do not all come together. At length comes scattering, expatriation, and a sabbath for the land—an important warning which was subsequently fulfilled by the seventy year's captivity (2 Chron. xxxvi. 21). Meantime, there is a way open for confession and for acceptance of the punishment of iniquity in a humble spirit (*vv.* 40, 41, 43, compare Isa. xl. 2; 1 Kings viiii.; Neh. ix.; Dan. ix., etc.); after which God would remember the charter granted to Abraham, and the land should be no more forsaken.

The 27th chapter has to do with vows. It closes

the Book, and ends with a summary of the Sinaitic legislation. The whole is an official record written (as all Chaldean and Egyptian orders were) under the direct sanction of the Ruler. There are hardly any notes. The reference to the shekel of the sanctuary (xxvii. 25) is repeated from Exodus xxx. 13. This sanctuary standard is never referred to as in use after Numbers (Ezek. xlv. 12 being a reference to it). The *gerah* is only in Exodus, Leviticus and Numbers, and in the same passage when reproduced in Ezekiel, while the *beka'* or half-shekel is in Exod. xxxviii. 26. The king's shekel (still a weight, not a coin) comes into use in 2 Sam. xiv. 26 and takes the place of the sanctuary shekel.

Many useful books have been written on Leviticus, some by Scotch divines such as Andrew Bonar, and they are mainly intended to work out the spiritual meaning underlying the ceremonial rites, largely in the light of the Epistle to the Hebrews. The student is sometimes in danger of neglecting the careful use of Biblical technical words and of pressing more into a rite than it may legitimately bear. There is a small book on Leviticus by the Rev. Andrew Craig Robinson (Marshall) which will repay thorough consideration.

Numbers

THE name given to this Book—first in the LXX—is unfortunate. It fails to give any idea of the deeply interesting contents. The Book is really the history of Israel in outline from Sinai to the border of the promised land. It is partly historical and partly legislative.

The Mosaic legislation was issued piecemeal. There is no "code," but we have first the Ten Words, then the byelaws for immediate and permanent use, with which were engrafted the precedents previously set forth by Moses, then the ritual ordinances, and now further administrative Rules. We readily appreciate the wisdom of this course. It was far better for the people than if a complete "Code" had been launched at them, and it is certainly far more interesting for the modern student. Here we have (*a*) *Laws for the people*—The Trespass (v. 5), the ordeal (v. 15), the Nazarite vow (vi. 2), uncleanness and the red heifer (xix. see Zech. xiii. 1), confession and restitution (v. 7), inheritance (xxviii. 7, see the Book of Ruth), murder (xxxv. 6), and Intermarriage (chap. xxxvi).

(*b*) *Laws for the priests* (chaps. xvi. xviii., xxxv.).

(*c*) *The case of the Levites* (chaps. iii. 45, viii., xviii., xxxv.)

(*d*) *The offerings* (chaps. xv., xxviii., xxix.)

N.B.—This word (Levite) was only used in these passages before but now begins to be used freely in an

official sense. It occurs some thirty times in Numbers. It is found in Deuteronomy, Joshua, Samuel, Kings, Chronicles, Ezra, Nehemiah, Isaiah, Judges, Ezekiel.

The substance of the Book however is historical. First comes the preparation for moving from Sinai. This includes the first census, the systematic arrangement for camping, the functions and numbering of the Levites, the arrangements for marching and stopping, and for fighting. With these are included the identical offerings of the heads of tribes (chap. vii.) These must have been all official documents.

At length the people start (chap. x. 11) at a fixed date. Then follow certain incidents on the way, at Taberah, Kibroth Hattaavah, Hazeroth, Paran. The spies are now sent forth (chap. xiii), for entrance into the land seemed immediate, but in consequence of the people's unbelief the course of events is completely changed. We must note in this connexion the season, the change of Joshua's name, the places visited, the desire to return to Egypt (verbally referred to in Neh. ix. 17), Moses' appeal to the already revealed attributes of God (xiv. 17–19; see Exod. xxxiv. 6, etc.), and the Divine decision "as I live all the earth shall be filled with the glory of the Lord" (Isa. xi. 9; Hab. ii. 14). The people are bidden to turn the way of the Red Sea (see Judges xi. 16) and are to "bear their iniquity" forty years (Ps. xcv. 10; Ezek. iv. 6). In their excitement they presumed to attack the Amalekites but were destroyed, the place being called Hormah, i.e. destruction (see xxi. 3). The whole narrative is vivid and instructive. Then came the trouble about Korah, and the selection of Aaron (xvi. and xvii.) Many years are now passed over without a word, Kadesh being the people's headquarters. The 20th chapter

brings us once more to the borderland. We have a second Meribah, a mission to Edom whose "sword" is threatening (compare Gen. xxvii. 40), and the death of Miriam and of Aaron. The former defeat at Hormah is now turned into a victory. The strange remedy for the bite of the serpent is described (xxi. 9; see 2 Kings xviii. 4; John iii. 14, 15). The invasion of Sihon and Og follows, and then we reach the episode concerning Balaam (xxii.–xxiv).

These last chapters bear on the position of Israel though not strictly part of Israel's history. They lead to the shameful story of chapter xxv. Balaam, a celebrated diviner, is sent for from Pethor to "curse" Israel. The word translated "curse" in this section is used nowhere else and points to a foreign (Moabite) source. God (the Angel of the Lord) intervenes. Even the dumb ass rebukes the frenzy of the prophet (2 Pet. ii. 16). The curse is turned into a blessing; for God's purpose is irreversible (1 Sam. xv. 29; Ezek. xxiv. 14; Rom. xi. 29). Balaam uses illustrations strangely like words of Jacob (xxiii., 24.; xxiv. 9; xxiv. 19), which may have easily reached Aram before this time. At last his true work is over and his devilish work begins (chap. xxv.). See reference to Balaam in chapter xxxi. 8, Deut. xxiii. 4 Joshua xxiv. 9, 10, Mic. vi. 5., Jude xi, Rev. ii. 14. The punishment of Midian is detailed in chapter xxxi., the old formula of Exodus and Leviticus ("as the Lord commanded Moses") being used five times.

In chapter xxvi. we find the second census. The first was for marching, the second, thirty-eight years later, for inheriting. The numbers on the whole are nearly the same, but on examining the numeration of the tribes we find that Simeon has gone down from 59,000 to 22,000;

Reuben, Gad, Ephraim, Naphtali are also reduced; while Judah, Issachar, Zebulun, Manasseh, Benjamin, Dan, and Asher have multiplied in proportion.

Chapter xxxii. narrates the special arrangements for Reuben and Gad, half of Manasseh being added at the end (*v.* 3). Chapter xxxiii. gives the whole itinerary written by Divine order through Moses. We can illustrate the camping grounds from the previous history up to Hazeroth (*v.* 17). Thence we have no clue until we reach Moseroth (*v.* 30), after which we are guided partly by references in this Book and partly by notes in Deuteronomy until we reach the Plains of Moab north of the magnificent gorge of Arnon. Chapter xxxiv. gives landmarks of the territory with the names of the officials or Commissioners who are to assist Joshua in dividing the land. Provision is made for the manslayer (Exod. xxi. 13), and the people are again reminded that the Lord dwells among them (chap. xxxv. 34).

The theological teaching of the Book is the same as that which we have noted in Exodus. The rules and regulations are usually the same though there are a few modifications which point not to later insertions but to adaptation to new circumstances. The regulations ordered by Moses under Divine sanction are evidently not to be regarded as cast iron rules. The late Canon Tristram illustrated this from the comparative lists of the clean and unclean animals given in Lev. xi. and Deut. xiv., the sojourn in the desert having added to the people's knowledge of such creatures. Jewish authorities have much to say on the subject of some of the modifications, e.g. the age of ministration and service (Num. viii. 24; iv. 3; Chron. xxiii. 3; xxiv. 27).

Leviticus and the preceding Books are presupposed

throughout, and the history contained in this Book is frequently referred to in later times. The Book abounds in peculiar and technical words ; it has a few late notes and additions, and it contains some fragments of ancient poetry. See chapter xxi. 14–18, and 27–30. It is a question whether these are part of the original documents of Mosaic date or whether they were added as illustrative of the text in later times. See Jer. xlviii. 45, 46. The poetry which has reached us from the far East recorded in chapters xxiii. and xxiv. is unequalled for grandeur and throws new light on God's dealings with men who were outside the covenant and who unwillingly testified to the Divine Purpose.

The Desert Stations of Israel are given us in chapter xxxiii., having been written down by Moses. They may be divided into five portions : (i) from Rameses to the Red Sea, (ii) on to Sinai, (iii) to Kadesh Barnea, (iv) movements during thirty-eight years, (v) to the plain opposite Jericho.

(i) Rameses, Succoth, Etham, Pi-hahiroth, the passage of the Red Sea. The same course is given us in Exodus xii. and xiv., and the narrative should be compared here and throughout the itinerary.

(ii) Three days' journey in the wilderness of Etham called Shur in Exod. xv. 22. They pass through Marah, Elim, camped by the edge of the Red Sea (not mentioned in Exodus), passed through the wilderness of Zin (Dophkah, Alush) Rephidim, and reached the desert of Sinai.

(iii) The itinerary goes on without a pause, but Exodus had given the full history of what took place there. It was not till the twentieth day of the second month of the second year that the order was given to break up camp (Num. x. 11), and get into marching order (Num. x. 14, etc.)

Kibroth-Hattaavah (the graves of lust) and Hazeroth are the next camping ground, and the earlier chapters (xi. and xii.) tell us the story of what happened there.

(iv) They are now in the desert of Paran (x. 12, and xii. 16) and the spies are sent forth. The central place whence they started was known afterwards as Kadesh Barnea (xiii. 26; xxxii. 8; Deut. i. 2; ix. 23). The thirty-eight years of desert life follow. Twenty camping grounds are named in one chapter. Of these we know nothing, though five of them are referred to in Deut. x. 6, 7. After getting as far east as Ezion Gebir they moved to the wilderness of Zin and Kadesh where Miriam died (Num. xx. 1).

(v) The days of desert life are now practically over. The people are on the borders of Edom. Moses and Aaron act unadvisedly and presumptuously. Aaron dies on Mount Hor on the first day of the fifth month of the fortieth year. A few more camping grounds are named (Num. xxxiii. 41–49) and the Israelites have worked round the south-east of the Salt Sea, and are in the plains of Moab over against Jericho, covering a vast extent of territory, as may be gathered from Deut. i. 1.

Deuteronomy

THIS Book begins where Numbers leaves off. There is no movement in it. The only event recorded is the death of the great leader. His parting addresses form the substance of the Book, the four previous Books being taken for granted.

The date and place having been given we have the first address (chaps. i–iii) recapitulating the history contained in the previous Books. Exhortations follow (iv. 1–40), together with the appointment of the eastern cities of refuge. Then comes the exposition of the law, with some practical exhortations and reminders of the past (chaps. v–xi.) Further repetitions with modifications [1] and special enactments take us to the end of chapter xxvi. The order for the Blessings and Cursings follows (chap. xxvii.), together with the solemn address (xxviii.) largely moulded on the lines of Lev. xxvi. and frequently referred to in the historical and prophetical Books. See especially Amos iv. and v, also 1 Kings viii.

Chapters xxix. and xxx. contain the last charge to the people, whilst chapter xxxi. begins with a word of encouragement to Joshua. Then comes provision for the writing,

[1] It is natural that critical students should investigate these variations, as older Jewish students did (see *Conciliator*). The material variations are referred to in the *Students' Deuteronomy*. Those who are swift to see difficulties and discrepancies are sometimes slow to solve them, though there must be a solution in every case.

reading and safe keeping of the law as a whole (compare Neh. viii. 17, 18). The Song follows, containing a programme of the future destiny of Israel in outline. It was to be learnt by heart by all the people, a fact which accounts for the numerous references to it in the Old and New Testaments.

Finally we have the blessing of the tribes, recalling in part Jacob's blessing (Gen. xlix.). Moses is allowed to view the land of Promise, and then he dies. His earnest prayer that he might go over Jordan had been refused (iii. 24, 25) though other prayers had been granted (ix. 19, 20.)

Moses appears in these addresses as a true King in Jeshurun (xxxiii. 5),a leader, commander, mediator, judge, faithful in all God's house, meek yet fiery, a loving patriot yet stern to rebuke. It is impossible in this brief outline to give any idea of the earnestness, tenderness and faithfulness of these addresses. Moses was no orator, but he was aided by God to speak with force and pathos. He constantly alludes to the past, to the Fathers (i.e. the Patriarchs), to the great Charter under which the people were advancing (ix. 5), to the Exodus, to the giving of the land and its attendant circumstances and to subsequent events. He by no means flatters his hearers, most of whom though young must have known enough about the sins of the previous generation and about the wonderful salvation wrought by God. He drives the law of God home by frequent repetitions and illustrations, even breaking into the recitation of the Ten Words to enforce his appeal.

There is a strong prophetic element in these addresses, not only in the chapters mentioned above but in the promise of a prophet like to himself (xviii. 15, xviii. 19). We look down the line of captains, kings and prophets,

from Joshua onwards, but we fail to find one who answers to the terms of this utterance till we reach "the Prophet Who should come into the world"—the Lord Jesus.

God is speaking throughout. His face is to be sought. He rejoices in His people. He is dealing with Israel as with no other nation. He will brook no idolatry, no witchcraft, no oppression, no self-righteousness, no forgetfulness of His Word. He sees all and overrules all, even the forty years of punishment being turned to account. He was at the back of many suggestions which seemed to come from Moses or from the people. Love to Him is the essence of all Law.

It would be strange if these addresses had not been committed to writing.[1] There were trained recorders in those days. Moses was slow of speech and his weighty words could readily be written down as they were uttered day by day. They were regarded in later days as words commanded by God though spoken by Moses (Neh. i. 8,9), and as amalgamated with the other orders contained in Exodus and Leviticus. There are numerous references to them in the later Books of the Old Testament.[2] Christ appeals to them again and again in the Gospels; and the Apostles unhesitatingly build arguments on them.

The framework of the addresses, the beginning and the end, and such summaries as chapter iv. 44, we owe to a later hand—probably to one of the priestly family, or to Samuel the Prophet.

The Book contains some interesting historical notes:

[1] Writing is referred to in this Book in xxvii. 3, 8; xxviii. 58, 61; xxix. 20, 21; xxx. 10; xxxi. 9, 19, 22.

[2] See *The Students' Deuteronomy*, a new translation with notes and with the references given in full, by the present author (King's printers.)

chapter ii. 10, etc., on the Emims, Anakims, and Horims. This may have been of the same date as the speech in which it is inserted ; *vv.* 20–23 are a similar archaeological note of the same date. The reference to Moabite and Ammonite names points in this direction, while the " children of Lot " were known from the narrative in Genesis xix. chapter x. 6, 7 is a note serviceable in connexion with the itinerary (Num. xxxiii.), but interrupts the course of the address into which it is inserted. Other notes are parts of the addresses thrown in by the speaker in his earnestness, e.g. ix. 22–24 ; others are geographical (i. 2, iv. 46, etc.).

The Book contains many formulæ and interesting expressions, e.g. " as it is this day " (vi. 24), " to put his Name there " (xii. 5), Jeshurun (xxxii. 15), the Priests and Levites (xvii. 9)—probably as distinguished from the tribal priests who were now dying out, " turn captivity " (xxx. 3)—an expression by no means restricted to the seventy years' expulsion. There are references to local altars, xvi. 21—as distinguished from Canaanite altars (xii. 3) " rest " to be given (iii. 20), " judges and officers " to be appointed (xvi. 18), such special words as basket (xxvi. 2), men of Belial (xiii. 13), region (in a technical sense) (iii. 4). These expressions used here for the first time left their mark on later Books. Other words are not used after Deuteronomy, e.g. increase of flocks (vii. 13), diseases (vii. 15), divers seeds and sorts (xxii. 9, 11), the latter from the parallel passage in Leviticus.

It is thought strange that Moses never referred to the Tabernacle in these addresses. It had been constantly referred to in Exodus, Leviticus, Numbers ; it was standing as a witness while Moses was speaking, and when blessing the tribe of Levi he refers to the priestly functions of burning incense and offering burnt offerings (xxxiii. 10),

the one of which was performed inside the Tabernacle, and the other in the court.

A question has been raised as to the authenticity of these addresses by Moses. Did he really utter them ? and how were they taken down ? Nothing is more natural than that he should speak earnestly again and again before the younger generation before his own departure, and there was not the slightest difficulty about their being written down, for there were trained scribes in those days. Nor are there any internal inconsistencies or difficulties, literary or otherwise, which could possibly hinder the student from taking them as they stand. In an interesting little book on the Authorship of Deuteronomy by Sir William Muir, the great student of Mohammedanism, the conclusion he arrived at is that " Deuteronomy could not have been framed from any traditional source. We have not a touch of the myth, the fancy, the extravagance which from the psychological necessities of the case must arise in the matter of tradition handed down during any considerable period of time. Its very voice and accents, its unity and integrity of design, deny the thought. The narrative carries with it the air of reality and life consistent with no other conclusion than that it was written in the age of Moses by himself and by eyewitnesses of the memorable scene." A similar conclusion was arrived at by Dr. G. E. White, a missionary in Asia Minor, and by the late Dr. Redpath, both of whom have gone fully into the difficulties which some critical students have felt and into the forcible reasons for adhering to the view which the rest of the Bible takes of this precious volume.

Critical questions on this and on other Books of the Pentateuch have been discussed by the writers of *Lex Mosaica*, by such well-known students as F. E. Spencer,

Wilhelm Müller (*wider den Bann*), Vos, Kittel, Hommel, Griffiths, Conder, Redpath and Orr. Attention may be drawn to an exceedingly good monograph by the Rev. J. S. Griffiths : *The Problem of Deuteronomy* (S.P.C.K. 1911), and to the works of Harold Wiener, e.g. *Studies in Biblical Law*, in which an expert lawyer who is a devout Jew deals with the legal aspects of the Pentateuch.

Joshua

THIS Book may be regarded as an appendix to Deuteronomy or as an Introduction to Judges and Ruth. Hence we sometimes hear of the Hexateuch and sometimes of the Octateuch. The title does not signify that Joshua was the writer but that he is the conspicuous person throughout, having been divinely appointed to bring Israel into their promised possession. It is largely made up of contemporary narratives (partly at least Joshua's) and official documents. For the actual compiler we must probably look to one of the priestly family. The first person singular slips into the narrative twice (chap. v. 1, 6). It is noteworthy that the writer, if Joshua, calls Moses "the servant of the Lord" twelve times, whilst he calls himself Moses' minister, but when he dies he too is called "the servant of the Lord."

He had come on the scene (Exod. xvii.) without a word of introduction, but was already looked upon as destined to occupy a special position. In Exod. xxiv. 13 he is Moses' minister (see xxxii. 17) and in xxxiii. 11, he is described as the son of Nun (see Num. xi. 28). He represents his tribe as a spy but not as a captain of the host. In Num. xxvii. 18, he is described as a man in whom is the Spirit—an inspired man. Moses lays his hands on him, gives him a charge in public and specifies his relation to the priest. See Deut. xxxi. 14, 23; xxxii. 44; xxxiv. 9.

The way was thus prepared for the great work which

Joshua was to do as captain and administrator and at least in some degree recorder. He and Caleb are the two links with the past. They were old men, as we should reckon, at the beginning of the Book.

The existence of the previous Books is presupposed throughout. Note references to the patriarchs (xxiv. 2), the law, the altar, the ark, the Tabernacle, the Passover, Circumcision, the rules about hanging, and manna. The speeches are impregnated with references to Leviticus and Deuteronomy.

The Book is entirely narrative, not legislative, and covers a period of about twenty-five years. Its main divisions are (i) the entrance into Canaan ; (ii) the conquest ; (iii) the partition and delimitation of territory ; (iv) the close of Joshua's administration.

The Canaanites were taken by surprise because through God's Providence the river was crossed when it was in flood (compare 1 Chron. xii. 15, which relates another crossing in the first month). The spot where the temporary obstruction took place is exactly specified (iii. 16, see R.V.), and so " Jordan was driven back " (Ps. cxiv. 3) through the intervention of the God of Jacob. The fall of Jericho was a testing time to Israel's fighting men (Heb. xi.), whilst the curse on its rebuilding was remembered in after days (vi. 26, compare 1 Kings xvi. 34). Ai is captured by stratagem, but not until the sin of Achan had been exposed. The narrative in chapter vii. is vivid. The Shinar garment and the tongue of gold are brought to light, and the valley was named by a play upon his name the Valley of Achor, or trouble, though it was afterwards to be called the door of hope (see Isa. lxv. 10 ; Hos. ii. 15).

Joshua's troops had now penetrated to the centre of the land. Gibeon secured itself by a trick and remained safe,

though in servitude (2 Sam. xxi. 2; Ezra ii. 25). The southern cities next fell, the most conspicuous among them being Jerusalem, which is here named for the first time in the Bible without a hint as to its future greatness. Then Hazor and the northern cities fell. All fought and all were defeated. None made peace but the Hivite inhabitants of Gibeon, "for," says the writer, "it was of the Lord to burden their hearts that He might destroy them as the Lord commanded Moses" (xi. 20).

The official list of conquered kings is given in chapter xii. and the sub-division of the land follows. The chapters abound in local details and technical terms. See on this subject Conder's *Tent Life in Palestine.*

Meanwhile the Tabernacle is set up at Shiloh in the heart of the country, a place fairly accessible to all yet so secluded that the spot was only rediscovered by Dr. Robinson, the American explorer, through the patient study of Judges xxi. 19. Permanent structures gathered round the Tabernacle as time went on (see 1 Sam. i.); but in the days of Jeremiah it had become a desolation (Jer. vii. 11) though still inhabited (xli. 5).

Many words call for study. The words translated captain (x. 24) and riches (xxii. 8) appear here for the first time. To "describe" (xviii. 4, 6, 8, 9) is to write (as in Judges viii. 14); and the official scribes had much to do in those days, for there must be no mistake as to the family possessions. There are several other references to writing in the Book (see viii. 31, 32, 34; xxiv.). It is not easy to determine how much of the land was included in the Shechem inscription. Was it a code like Hammurabi's? or the Ten Words? or an abbreviated code?

One of the most significant words is that which is rendered "utterly destroy." It signifies to put under the

ban, to devote, and so in this Book (as occasionally in Numbers and Deuteronomy and in later books) to devote to destruction. It points to the fact that the extermination of the Canaanites was to be regarded as a judicial act wrought by Israel as God's minister. The special prolongation of the day (x. 12–14) which is referred to in Hab. iii. 11 has received careful study in Maunder's *Astronomy of the Bible*. It was confessedly unique, and it was God fighting for Israel.

For the note referring to the Book of Jasher compare 2 Sam. i. 18. There are other notes, e.g. "unto this day" (iv. 9; v. 9; vi. 25; vii. 26; viii. 29; ix. 27; x. 27; xiii. 13; xiv. 14; xv. 63; xvi. 10). Others give a modern for an ancient name (xv. 9, 10, 15, 25, 49, 54, 60) and point to the age of Samuel as the time for their inclusion.

The lists are sometimes incomplete. No town lists are given for Ephraim and Manasseh, and those of Zabulon and Naphtali are imperfect. The summing up of the figures does not always agree with the existing lists.

The leading idea of the Book is God's faithfulness to His promises made to the Fathers (i.e. the Patriarchs). He is the God of heaven and earth, the living God, the God of the whole earth, omniscient, omnipotent, the disposer of the land, the punisher of disobedience, the bestower of victory to the loyal. He reveals Himself through One Who could be seen by the spiritual eye of Joshua (v. 14). He can be asked counsel of, doubtless through the priest (Num. xxvii.), and Joshua pleads with Him exactly as Moses used to do (vii. 7–9; compare Num. xi. and xiv.). The exhortation at the end of the Book may be compared with the longer parting addresses of Moses and are appealed to by David when he was

giving final instructions to Solomon before his death (1 Kings ii. 2).

The people are regarded as one, under one God, and one law and custom, or one religious centre, the House of the Lord (vi. 24), which will brook no rivalry. The congregation acting through their representatives, princes, elders, and heads, have their responsible duties. The lot is cast before the Lord at the door of the Tabernacle (xix. 51). The Lord is the true owner of the land, the Canaanites are dispossessed and Israel enters into possession by Divine order and in accordance with Divine purpose.

The most interesting discovery of late years bearing on the condition of the land of Canaan in the period of Joshua is the collection of Tablets found at Tell el Amarna in Egypt, about 150 miles south of Cairo, in 1887. There are two translations of them, that by Col. Conder (1893) and that by Hugo Winckler (1896), the latter being a more elaborate work. These Tablets illustrate both the language and the written character used for Canaanite nations. They are in Aramaic or Syrian, and closely related to the Assyrian language, and are in the cuneiform character. The writers are Phœnician, Amorites, and Philistines ; their date is about 1480 B.C., and they are addressed to the Kings of Egypt, Amenophis III and IV. They name some of the gods and goddesses of the land, such as Baal, Baalath, Rimmon, Shamash, Nebo and Dagon. They speak of their cities, towns, villages, fortresses, camps ; and they refer to various fruits and metals. They name a number of places referred to in Joshua, such as Ajalon, Lachish, Ascalon, Gezu, Shiloh, Rimmon, Jerusalem.

While expressing their loyalty to the King of Egypt, they complain of the invasions of the *'Abisi*, who can hardly

be any other than the Hebrews. Col. Conder shows that the date fits in best with the time of Joshua, and notes that these *'Abiri* came from the Edomite region. Even those who cannot assent to this view of the chronology cannot but assent to the value of these Tablets as illustrative of the age of the Book of Joshua.

Judges

THIS book (with which Ruth might have been included) covers the ground in a fragmentary way from the death of Joshua to the age of Samuel, a period of between three and four centuries. It thus differs from the four Books of Moses, which were all in one man's lifetime, also from Joshua ; and it must have been built up from documents partly personal and partly official and of varying dates. It presupposes the earlier Books, and refers especially to the Exodus, to the miracles, the law of Moses, the promises, the priests of Aaron's family, the house of God, the offerings, the ark, the Ephod, the Nazarite vow, the right of the kinsman, and the yearly Feast in Shiloh.

Its divisions are simple. Chapters i.–iii. and iv. reproduce parts of the Book of Joshua with historical comments. The main history follows to the end of chapter xvi. The remaining chapters are appendices, which belong historically to a somewhat earlier period, Phinehas being still the priest in chapter xx. 28.

The book gives us sketches of the dark ages of Israel. It is very human and very candid. It is a story of recurring failures through the latent heathenism of the heart, fostered by intermarriage, and of recurring salvations through the divine interposition. The means used seemed unequal to the end to be accomplished, but Israel was being taught that the Lord saved by few as easily as by

many. There are no annals or chronicles—only sketches. God is omnipresent, hears prayers, is grieved over the people's wrong-doing and wretchedness, does not forget His ancient promise, and raises up judges who are military rather than civil leaders. God's spirit endues them with power. Sometimes the Angel of the Lord appears, as in previous parts of the history ; prophets, prophetesses and men of God are called forth ; dreams are turned to account ; counsel is sought at the House of God ; and signs are granted. There is nothing new in all this. It is the established method of the divine dealing from the days of the Patriarchs and probably long before.

The nations who invade Israel are the Syrians (from Nahor's region) ; the Moabites, Ammonites, and Amalekites ; the Philistines ; the Canaanites ; the Midianites and Amalekites again ; a combination of Philistines and Ammonites, and once more the Philistines. Against these God raises up Othniel, Ehud, Shamgar, Barak, Gideon, Jephthah, Samson. Other " Judges " came to the front at times. Excluding Abimelech, the son of Gideon, who aimed at a hereditary kingdom, we find Tola, Jair, Ibzam, Elon, Abdon. It is noteworthy that none of these judges were considered kings, though there were local kings all round them ; moreover, none of them appear to have been of the Tribe of Judah. Jerusalem is still in the background. The actual period of time covered by the Book is uncertain. From Jephthah's speech (xi. 26) we learn that some three centuries had passed since Joshua's entrance into the land. This agrees fairly well with the figures in the Book ; and ninety more years bring us to the end of the time.[1] See Acts xiii. 20, R.V.

[1] See *Outlines of Bible Chronology.*

The events recorded in this Book are referred to as true by later writers. There is Samuel's *résumé* (1 Sam. xii. 9–12), David's reminder (2 Sam. xi. 21); the "day of Midian" is referred to (Isa. ix. 4; x. 26), and the "day of Gibeah" (Hos. ix. 9; x. 9); the sixty-eighth Psalm (*vv.* 7, 8, 18) cites Deborah's Song; while Psalm lxxxiii. recalls the victories over Sisera, Jabin, Oreb, Zeeb, Zebah and Zalmunna. The Book contains various notes. There are the double names of places marking a transition period. Some of these are in extracts from Joshua, e.g. Kirjath Arba (i. 10), Kirjath Sepher (i. 11), Jebus (i. 21); Luz (i. 23), is also explained in a note on Gen. xxviii. 19, but another Luz is named after it in Judges i. 26. The expression "unto this day" occurs in chapter xxi. 26 and elsewhere, but some of these passages are in extracts. In chapter xviii. 29, Laish is turned to Dan. It is called Lasha (?) in Gen. x. 19, and Leshem Josh. xix. 47.

Certain extracts from Joshua are incorporated in the early chapters, but in a slightly different setting (see i. 10–15 and Josh. xv. 13, etc.; i. 21, and Josh. xv. 63; i. 27, 28, and Josh. xvii. 11–13). Taking the first chapter of Judges as a whole we see that it not only overlaps Joshua as Joshua overlaps Deuteronomy, but that the destruction of the nations was not complete, whether in the South, the Centre, or the North. It is a historical summary of great value in view of what was to follow. The references to Jerusalem are specially interesting. It is only mentioned in the first chapter and not again till 1 Sam. xvii, 54. It had then become joint property of Benjamin, Judah and the original Jebusites.

The comments of the compiler are to be noticed in chapters ix. 24, 56, 57; xiii. 16; but the most remarkable note is xviii. 30. This is one of the very rare cases in

which the Hebrew text seems to have been deliberately tampered with, the name Manasseh being substituted for Moses by a very simple device, the new named city of Dan being counted as the Tribe of Dan, and the idolatrous priesthood being carried on till " the captivity of the land," or as is subsequently explained, " all the time that the house of God was in Shiloh." The period here called " the captivity " seems to be referred to in Psalm lxxviii. 60, where we read that owing to the idolatry of the people God forsook the tabernacle of Shiloh and " delivered his strength into captivity " and his glory into the enemy's hand.

In discussing this passage it is to be observed that it comes at the end of the Book ; the chapters that follow being an appendix. Certainly Dan was a centre of idolatry as far on as the days of Amos, as was Beersheba, which was at the other extremity of the land (Amos viii. 14). This note may therefore have been appended to the Book of Judges in the days of the Assyrian Captivity, by men of Hezekiah, though it may have been much earlier.

Some think that " the captivity of the ark " is referred to in this passage (see 1 Sam. iv. 21, 22, and the Psalm quoted above), *aretz* (land) being substituted for *aron* (ark). The word translated " departed " in Samuel signifies " carried captive."

There are many repetitions, as in all the early Books, and some recurring expressions in the Book, e.g. " There was no king in Israel," " the land had rest forty years," and " the Lord delivered." The expression translated " armed men " appears in this Book for the last time.

There are several rare words in the narrative concerning Ehud, and the Song of Deborah naturally contains a great many, being poetry. The expression " as the Lord

liveth " first occurs in this Book (viii. 19). " From Dan to Beersheba " now comes into use.

Spellings are sometimes to be noticed, e.g. there is the case of Shiloh, which is spelt Shilo all through the last narrative in the Book. Also there is the difficulty of pronouncing Shibboleth (xii. 6), see also chapter xviii. 3, which perhaps indicates a Levitical pronunciation of certain words. It has been noticed that while Joshua has to do with the nation, Judges rather records the exploits of individuals. History, after all, very much hangs on leadership. The insight which the Book gives us into the spiritual condition of the people is distressing, and the writer or writers do not extenuate the forgetfulness and ingratitude of Israel. The people seem never really to have obeyed the orders included in the covenant. They were to make no league with the inhabitants of the land and they were to break down the heathen altars (Judges ii. 2 ; compare Exodus xxxiv. 13 and Deut. vii. 5). If they failed, these nations were to be thorns in their sides and their gods would be a snare to them (compare Josh. xxiii. 13) ; and this is what happened.

Ruth

THE object of this little Book is partly genealogical (iv. 18–22 ; compare 1 Chron. ii. 4 ; Matt. i. 3, 4), partly to illustrate Divine Providence. God still " visits His people " as in the days of Moses (i. 6 ; Exod. iv. 31), after " His hand had been against them " (i. 13 ; Judges ii. 15). He rewards those who trust Him (ii. 12), and can do with Ruth as He did with Rachel and Leah hundreds of years before (iv. 11). He is regarded as the Almighty or All-sufficient, as so often in the Book of Job. The custom connected with the right of redemption referred to in an explanatory note (iv. 7), takes us back to Deuteronomy xxv. 7. It has been suggested that there is some slight difference between the earlier and the latter passage. The Rule of Deuteronomy was evidently not a cast-iron one, but was adapted to circumstances. It is still kept up in the synagogue. The notable phrase, " The Lord do so to me and more also," occurs first in this Book (i. 17).

The word " Ephrathite " in this Book may mean Ephraimite, or an inhabitant of Ephrath (Bethlehem Ephratah). The context must decide it in favour of the latter explanation (iv. 11). We are taken back to Gen. xxxv. 19, and onward to Mic. v. 2 and Jer. xxxi. 15, and so to the New Testament. This little Book thus gives us a link in the great chain of Purpose which culminates in the birth of the Lord Jesus at Bethlehem Ephratah, and reminds us that He may be claimed as

kinsman not by the Jew only, but by the outside nations. The word *Goel* (kinsman) recurs eight times in the last three chapters, and the cognate words signifying redeem and right of redemption are found ten times. The idea of Redemption through Relationship thus comes out clearly in the Book, and has to be borne in mind when we read the " Redeemer " chapters in Isaiah, Hosea, Micah and Jeremiah.

Samuel I and II

THE Books of Samuel and Kings may be regarded as a connected history, covering about as long a period as the Judges, far more fully developed historically and—so far as Samuel is concerned—biographically, than the earlier Books. The materials, personal and official, grew up gradually, being selected by men of the prophetic school of whom the prophet Samuel was the leader. Fortunately, the names of most of the writers have been retained by the later compiler of the Chronicles.

The Book before us bears the mark of contemporary authorship and abounds in colloquialisms. Its reputed authors were Samuel, Nathan and Gad (1 Chron. xxix. 29). It presupposes the older Books. There are numerous references to the Mosaic rites, to the priests and Levites, the Tabernacle, or Temple (i.e. House or Habitation), as it is sometimes called (1 Sam. i. 7, 9 ; ii. 22, 29), to the ark of the covenant, the Cherubim, the lamp, the ephod, the urim, the periodical worship at Shiloh, the burnt offering, the trespass offering, the peace offering, the new moon, the Nazarite vow, the burning of the fat, the priests' portion, the shewbread (the old name of which is still in use), the prohibition with regard to blood, the crime of bribery, the sin of king making. There are historical reforms to Sarah's words (Gen. xvi. 5), to Jacob, to Rachel's Tomb, to Moses, Aaron, Pharaoh, the plagues, the judges, the Amalekite raid (1 Sam. xv. 2 ; Exod. xvii. ;

Deut. xxv.), the Kenites (Judges i. 16 ; iv. 11), and almost every place named in the Book is to be found either in Genesis or in the texts contained in Joshua.

The contents of the Book are constantly referred to by other writers. Apart from the endless links of connexion with the Psalms, there is the reference to Ichabod (Hos. x. 5), to David's words against Goliath (2 Kings. xix. 4), to his deeds at Baal-Perazim and Geba (Isa. xxviii. 21), but above all there is the Messianic promise (2 Sam. 7), which is to be read in the light of all that happened later in the history of Israel, in the prophets, and in the New Testament.

Other literature is in existence. There were the Proverbs and the Ancients (1 Sam. xxiv. 13), and the Book of Jasher (2 Sam. i. 18) ; moreover, we possess in the Book samples of inspired poetry, viz., the song of Hannah, the laments of David over Saul and over Abner, the " last words of David," and his great hymn of praise which is reproduced in the Psalms.

Whilst all the ideas of God which we have gathered from the preceding Books reappear, there is one thought, one word, pre-eminent : the Book is stamped with *Salvation.* Whether wrought by the hand of Samuel, Saul, or David, it is all of God Who had already redeemed Israel from bondage. Most of the Theistic or rather Jehovistic idioms and expressions marked in earlier Books reappear. Others are added. God is for the first time called " the Lord of Hosts," and we have the adjuration " as the Lord liveth which saveth Israel " (1 Sam. xiv. 39 ; 2 Sam. xii. 5). New musical terms are introduced, music being now introduced into Israel's worship, and new military methods are adopted ; championship comes on the scene, also " smiting under the fifth rib." Certain technical words

and expressions are to be noted. The "lords" of the Philistines are still called by their special title [1] which never occurs after David's time except in the extract (1 Chron. xii. 19).

There are various illustrative notes in the Book, e.g. 1 Sam. v. 5 (on the threshold of Dagon); vi. 18 (the stone); ix. 9 (on the word Seer); x. 12 (the Proverb about Saul); xiv. 18, 35 (on the ark and Saul's first altar); xxvii. 6 (on Ziklag); xxvii. 8 (on the old nations); xxx. 25 (on the spoil); 2 Sam. i. 18 (on the Song of the Bow); iv. 3 (on Beeroth); v. 7, 8 (on Zion); xvii. 14 (on God's purpose); xviii. 18 (on Absalom's place); xxi. 2 (on the Gibeonites).

In such an extensive Book which is a collection of official and biographical documents, it is not wonderful that there should be apparent inconsistencies, owing usually to the difficulty of putting the chronological materials in exact order. The writers were recorders of contemporary events, while we see things from a long distance. It is thought that chapter ix. 1–x. 10, ought to precede chapter viii. The question about David's ancestry (1 Sam. xvii. 55) seems inconsistent with chapter xvi. 18; the punishment of Saul for offering after waiting seven days (xiii. 5), and the renewing of the kingdom (xi. 14), may also be taken as instances. There are some questions of text (e.g., 2 Sam. xv. 7), and of numbers (1 Sam. vi. 19), but variations of this kind are always to be expected in ancient Books.

It has already been observed that the marked feature of the Book is its biographical element. From the begin-

[1] The word *seren* may be Cretan, as the Philistines are supposed to have come from Crete. It is used of *plates* of brass in 1 Kings vii. 30.

ning of the Bible we find God revealing Himself in and through the lives of picked men, each of whom finds special work to do and unwittingly contributes to the carrying out of a great purpose. In this Book we have Samuel, Saul, and David.

SAMUEL is counted as the last of the judges, the first of the prophets, and the founder of the monarchy. By ancestry he is a Levite, a Kohathite, and a descendant of the ill-fated Korah (1 Chron. vi.), and an Ephrathite, i.e. an Ephraimite by locality. He was a child of prayer and became a man of prayer. He was also a Nazarite, and he was practically adopted by Eli, which probably accounts for some of his proceedings. His first solemn interview with the Lord is carefully recorded. We next hear of him as full-grown man interceding for Israel (vii. 9) ; then he becomes old ; his sons are unsatisfactory ; the question of a King is raised, and Saul is chosen. Samuel wrote in a book, "the manner of the Kingdom,"[1] and laid it up before the Lord, doubtless where other more ancient records were already stored (x. 25). Ere long he has to utter the divine sentence against Saul to his own intense grief (xv. 11), and he is ordered to select David as the coming King. At last he dies. In the reference to his writings (1 Chron. xxix. 29) he is called "a seer," for which expression the name "prophet" was afterwards used (1 Sam. ix. 9).

SAUL was a man of action, as he showed in his first exploit. He was a Benjamite, as his later namesake was ; successful as a fighter (1 Sam. xiv. 47, 48), but weak in character, sensitive, jealous, and subject to morose melan-

[1] 1 Sam. x. 25. Compare chap. viii, ix., etc. There is evidently a reference to Deut. xvii. 14, etc., which must have become the groundwork of the Kingly constitution.

choly. The close of his life was tragic. His is one of the instances of a man being selected by God for important work and being replaced by a more worthy agent.

Then we come to DAVID, the very embodiment of faith in "the living God" (a title constantly on his lips). Courageous, generous, musical, poetical, reverent, impetuous, a soldier, an administrator, in a weak moment yielding to lust and reaping the bitter fruit of it all the rest of his life. In him for the first time the Tribe of Judah comes to the front. Moriah, the scene of Isaac's offering, becomes the site of the Temple, and Zion (*lit.*, a dry place), becomes a citadel as well as the temporary resting-place of the ark. When we study David's life as a whole, with all its excellences and defects, we are impressed by the candour of Samuel, Nathan, and Gad. The same is true of all the "prophetic" writers from the beginning to the end. They did not gloss over the sins of their heroes; and they gave to God all the glory for the eminence which Israel obtained in their time.

From a literary point of view Samuel is to be regarded as the founder of the prophetical school of historians who lived through the whole kingly period and carried on the story of Israel till the close of the Old Testament. There is a work on Samuel and his age; a study in the constitutional history of Israel by the late Professor Douglas of Glasgow (King's Printers), which gives a careful account of the age and of the important position assigned to Samuel in the Providence of God. It is to the Book of Samuel that we first obtain a clear view of the doctrine of the Messiah, the anointed King, which plays so great a part in the manifestation of the divine purpose in the Lord Jesus.

Kings I and II

THESE Books may be counted as one, as in the case of the Book of Samuel. They begin where their predecessors leave off and close with the captivity, the last eight verses being added at the end from Jeremiah. The work is substantially the product of a series of prophets who were mainly contemporary with the events which they record. It is strictly a religious Book, but it frequently refers to the secular State annals of the Kings which have all perished since their time. Beginning with the coronation of Solomon and the death of David, it tells the story of Solomon's structural work at some length—especially of the building of the Temple for which David had prepared so lavishly.

From 1 Kings xii. to 2 Kings xvii. we have a brief outline of the fortunes of the divided kingdom, greater stress being laid on Israel than on Judah. The remainder of the Book has to do with the southern kingdom, which really contained a nucleus of all the Tribes and stood from that time forward for Israel.

Whatever Books were known to be in existence in the days of Samuel must be taken for granted in the time of the Kings, even though at times they may have been disregarded, forgotten, or lost. Hence the references in David's parting words (1 Kings ii.) to the farewell words of Moses (Deut. xxix. 9) and Joshua (Josh. xxiii. 14), and the reference in Solomon's dedicatory words to Deut.

xii. and xxviii. and to Josh. i. and xxiii. There are also numerous references to the covenant with Abraham, Isaac and Jacob, to Mosaic ritual and law, to the Priests and Levites, the Tabernacle, the ark, the cherubim, the three yearly feasts, the sacrifices and offerings, and to the brazen serpent which had remained till Hezekiah's time.

The attributes of God, the Lord Jehovah, are the same as in the preceding Books, and are brought out as before in a series of words and deeds through selected and inspired men. God's faithfulness to David remains in spite of frequent disloyalty and consequent punishment. He still watches over Israel and listens to the cry of the penitent and oppressed. Those who seek Him find Him. There is a long chain of prophetic messengers beginning with Nathan and ending with Jeremiah, and including Elijah, Elisha, Jonah and Isaiah.[1] They and their contemporaries formed a body of teachers which began with Samuel. Some were specially gifted as writers and recorders; others were men of action. The writers, so far as we have their works, were men of force and candour, who often carried their lives in their hands. They discriminated between the evil and the good kings, called attention to the influence of heathenish and idolatrous customs, which had never been eradicated, and pointed out the influence of the kings, and sometimes of their mothers, on the moral condition of the people. A great deal of the inner history of Israel is passed over, but special stress is

[1] A complete list which include Ahijah (1 Kings xi. 29; xiv. 2), Shemaiah (xii. 22), the man of God (xiii. 1), Micaiah (xxii. 8), Huldah (2 Kings xxii. 14); while the Chronicles would furnish additional names. There was evidently a school of prophets at Shiloh (1 Kings xiv. 2).

laid on the building of the Temple by Solomon, the Reformations by Hezekiah and Josiah, the invasions of the Assyrian and Babylonian rulers, and of the consequent "captivities."

The date of the building of the Temple is carefully given (1 Kings vi. 1, 37, 38). Its measurements and details and the Hebrew words used are to be compared with those found in the structure of the Tabernacle (Exod. xxv., etc.), only the last named was more detailed because the objects were comparatively new. The promise concerning God's dwelling-place granted in the days of Moses (Exod. xxv. 8; Lev. xxvi. 11) is renewed in the days of Solomon (1 Kings vi. 13), "I will dwell among the children of Israel and will not forsake My people Israel." The most holy place is now called "the Oracle" (*v.* 16), and there are doors of olive wood (*v.* 31) which would have been an impossibility in the wilderness. The "sea" takes the place of the laver (vii. 23), though there were additional lavers owing to the increased requirements of the priests. At the dedication the glory of the Lord filled the house as in old days (Exod. xl. 34; 1 Kings viii. 10, 11). God is regarded by Solomon, as by Moses, as infinite and immeasurable (Deut. x. 14; 1 Kings. viii. 27), but His Name was to be in a special place (Deut. xii. 11; 1 Kings viii. 29), and the people are still God's inheritance, brought out of Egypt with an outstretched arm (Deut. iii. 24; iv. 34; 1 Kings viii. 42, 51).

The Reformation effected by Hezekiah is barely touched on in the Book of Kings (2 Kings xviii. 4–6), but Josiah's purgation of the land is fully recorded. Certainly it was needed, as we see from the account of Manasseh's heathenish and idolatrous reign which preceded it. The repairing of the Temple led to the recovery of the law. What the

Book was which was recovered we may judge, in part, from the sequel (2 Kings xxii. 11–xxiii. 25). It was evidently in part an instruction,[1] teaching the people the way in which they ought to live, and in part a warning against forsaking God. When we compare Deut. xxix.–xxxi. we have the solution in our hands. It was both an instruction or warning and also a Covenant pledging Israel to keep the commandments, testimonies and statutes of the true God, and they must have been written. On the strength of them the external signs of heathenism and idolatry were purged away, the Passover was kept, and the whole law of Moses was to be observed. Such a reformation as this, even though it was not permanent, could hardly be based upon folk-lore, and the record of it must have been written down by one of the contemporary prophets.

The Assyrian invasions began, so far as they are recorded in the Book, in the days of Menahem, but the first great "captivity" befel Israel in the reign of Pekah. In the former attack Pul was the invader, and in the later Tiglath Pilezer (2 Kings xv. 19, 29).[2] Syria, under Rezin, was still a power not to be ignored (xv. 37; xvi. 5, 6). Ahaz acted on the dangerous policy of inviting the Assyrians to take his part against the Syrians and North Israelites. Not many years afterwards Shalmaneser (followed by Sargon) completed the desolation of Israel (xvii. 6; xviii. 9). The prophetic writer takes the opportunity of

[1] See the discussion on this subject in the *Students' Deuteronomy*, also the note in *Deuterographs*, p. 191. We have constantly to remind ourselves of the various sources of the word "law."

[2] It is generally supposed that Pul was the same person as Tiglath-Pil-Ezer, but this is by no means certain. The statement contained in 1 Chron. v. 26 deals with them as two different persons.

this terrible blow to survey the whole period and the sins which led up to this destruction (xvii. 7–23, 34–41 ; xviii. 11, 12).

The Southern Kingdom did not escape the Assyrian raids altogether. First came an invasion by Sennacherib in the fourteenth year of Hezekiah (2 Kings xviii. 13) and subsequently a second invasion (*v.* 17). When the Assyrian General withdrew owing to the necessities of his position, he sent the reproachful defiant letter which called forth the Divine intervention (xix. 8–35). We hear no more of Assyria, but Babylon comes to the front, first in the person of that troublesome upstart Merodach-Baladan, and then many years later, after Assyria had been subordinated to Babylon, in the days of Nebuchadnezzar who was contemporary with Jehoiakim, Jehoiachim and Zedekiah. Under him there were three great deportations or Captivities of the Judeans. Of the few who were left in the land some went down into Egypt whence their ancestors had come seven centuries before.

The Book of Kings contains many notes which may to some extent guide us in assigning a date to the final composition.

" Unto this day " is used of the ark (1 Kings viii. 8), Cabul (ix. 13), Canaanite bond-service (*v.* 21), the secession (xii. 19), the spring of Jericho (2 Kings ii. 22), the revolt of Edom (viii. 22), the house of Baal ruined (x. 27), Joktheel (xiv. 7), Elath (xvi. 6), the captivity of Israel (xvii. 23, 34, 41). Few of these notes look earlier or later than the age of Jeremiah, but some might date from the return. Other notes are of the nature of comments by the prophets themselves, and are similar to those which we find in St. Luke and St. John. They show the spiritual interpretation of the bare facts of history.

The prophetic writers constantly refer the reader for further secular information to the State Annals of each king's reign, which must have been then in existence. The last of these references has to do with the annals of Jehoiakim (2 Kings xxiv. 5), after which the annalists doubtless kept the records less regularly. Thus it has come to pass that the State documents have perished, but the words of the prophets have been preserved for the spiritual use of after ages. We owe much to their recollection and to their selection—two of the phenomena of inspiration.

The Book contains many interesting words, and there are special peculiarities—perhaps they should be called Provincialisms—in the narratives of Elisha's period (2 Kings iv. 1–37 ; viii. 1–6). Very little " toning down " or unifying was needed. The state of the text is fairly good, but there are slight chronological discrepancies and questions, of numeration, and of course of spelling (e.g. in the case of proper names). The LXX varies at times by transposing, adding and omitting.

In spite of these phenomena of the text as we have it we find no reason for departing from the old belief that as we read these pages we are in the realm of actual history which is thoroughly trustworthy and which is written for our learning. Certainly there is plenty to learn from it both politically and religiously, for it points unerringly to the secret of national downfall.

The period covered by the times of the Kings may be reckoned thus in round numbers :—

from Saul to Solomon (inclusive) .	120 years
from Rehoboam to Jehu (exclusive) .	93 years
from Jehu to Israel's captivity .	138 years
from Israel's to Judah's captivity .	128 years
	479 years

These figures, however, are open to slight modifications for various reasons. The enemies of Israel and Judah during various periods included some of the old Canaanites, the Philistines, the Edomites, the Moabites, the Ammonites, the Syrians (who were very much in evidence under the Rezins and Benhadad), the Egyptians and Ethiopians, the Assyrians, and lastly the King of Babylon. All the kings of these outside nations so far as they are named have been identified by means of inscriptions discovered and deciphered in modern days.

Chronicles I and II

THE first Book (according to the modern division) is partly genealogical (chaps. i.–ix.), partly historical (x.–xxii.), and partly drawn from official lists (xxiii.–xxvii.); then follows an account of David's preparation for the building of the Temple. The second Book gives the history of Solomon (i.–ix.) and of the rest of the Kings of Judah, with a short appendix which gives the first words of the decree of Cyrus, and which may be compared with the appendix to Kings. In the present arrangement of the Hebrew Bible these Books come at the end of the Old Testament, being grouped with other post-Captivity writings.

The genealogies in chapter i. appear to be copied from Genesis. At any rate they are all there. The 2nd chapter takes us on to David, with various outlying additions. The 3rd gives the descendants of David down to the period of the Restoration. Other Judaic lines come in the 4th chapter, and are followed by a selection of Simeon's line. The lines of Reuben, Gad and half Manasseh are sketched in chapter v., and the Levites in chapter vi., which includes two pedigrees of Samuel's family and takes us down to the celebrated officials Heman, Asaph, and Ethan (Jeduthun). The list of their cities is copied from Joshua xxi. Chapter vii. gives an outline of the families of Issachar, Benjamin, Naphtali, Manasseh, Ephraim and Asher. Chapter

viii. gives the line of Benjamin, including Saul's pedigree, which is repeated in chapter ix. 39, etc. The earlier part of chapter ix. is to be compared with Nehemiah xi. It seems to combine the original establishment of divine service in the days of David with its restoration under Ezra and Nehemiah.

These pedigrees present many interesting phenomena; there are questions of spelling, omissions, additions, variations, duplications. The beginnings of the lists can usually be traced in Genesis and Numbers, and others can be illustrated from the historical Books, but there are many gaps. It is possible that many of the old registration lists under which the land had been originally divided were lost, and people had to "show their pedigrees" by means of private family lists. Many of the lists in these chapters are of this character. The last official reckoning referred to was made in the days of Jotham and Jeroboam II (v. 17), contemporary Kings of Judah and Israel in the period of Isaiah's writings. The official lists of 1 Chron. xxiii.–xxvii. take us back to the days of David. They are ministerial, musical, official, and administrative, and give us a strong impression of David's gifts as an organizer.

The historical portion of the Book begins with 1 Chron. x. It is largely made up of extracts from the Books of Samuel and Kings.[1]

About two-thirds of the chronicler's history is thus accounted for. Much is omitted by him, especially in connexion with David's history; and practically the

[1] These extracts are printed in parallel columns, line by line, in a book called *Deuterographs* published by the University of Oxford. The variations of spelling, text, numeration, and other details can thus be seen at a glance.

whole outline of the history of the northern kingdom is passed over without a word. The chronicler supplements the earlier Books, however, so far as the Southern Kingdom is concerned, by giving a few speeches and incidents relating to David and his successors. He may have had access to the original documents from which Samuel and Kings are composed, or only to an imperfect copy, or he may have departed from his copy on some principle of his own. We Christians are familiar with the difficulty thus suggested, as it occurs in connexion with the Synoptic Gospels.

Thanks to the statements in Chronicles, we are made acquainted with the names of the writers of Samuel and Kings. They were prophets contemporary with the kings of whom they wrote. They include Samuel, Nathan, Gad, Abijah, Iddo, Shemaiah, Jehu the son of Hanani, Isaiah, and other writers of the Books of Kings of Israel and Judah, and of "the sayings of the Seers." See 1 Chron. xxix. 29; 2 Chron. ix. 29; xii. 15; xiii. 22; xx. 34; xxiv. 27; xxv. 26; xxvi. 22; xxvii. 7; xxxii. 32. The final compiler must have been a man of authority, belonging to the post-Captivity period and of the "prophetic" school to which Ezra and Nehemiah belonged.

Many of the notes in Chronicles happen to come in the extracts already referred to, and which were copied without excision. A few other notes are to be found, e.g. 1 Chronicles iv. 41, 43.

Among textual variations we find 42 for 22 (2 Chron. xxii. 2; cf. 2 Kings viii. 26), also 7,000 for 700 (1 Chron. xviii. 4), 40,000 for 4,000 (2 Chron. ix. 25), 3 years for 7 (1 Chron. xxi. 12). Note also the omission of Joel (1 Chron.vi. 28), and of Ahaz (ix. 41); Jether the Ishmael-

ite (1 Chron. ii. 17) is called Ithra the Israelite (2 Sam. xvii. 25). Of variations in spelling the most noteworthy is that of the name David, which is systematically altered from the earlier spelling. There are also such words as Tou for Toi, Huram for Hiram, Bathshua for Bathsheba, Hadadezer for Hadarezer, Araunah and Araniah for Ornan, note also Jerubesheth for Jerubbaal, Meribbaal for Mephiboseth. It should be added that the LXX is sometimes correct where the Hebrew is defective.

The tendency to substitute the name "God" for "LORD" is remarkable. (See e.g. 2 Kings xi. 3, 4; 2 Chron. xxii. 12; xxiii. 3.) There are also different ways of stating the same fact, deliberate omissions (as in the matter of Uriah), the introduction of late words for older, rarer and ruder expressions, and such changes as a Hebrew word which may be rendered "Row-bread" for "Shew-bread."

These phenomena of the text are of great importance. The earlier Books, though inspired, are human, and have met with injuries (probably to a large degree unintentional) at the hands not only of copyists but of later prophetic contributors.

But if the Book is of a certain interest because of its omissions or defects, how much more so because of its contents. It brings out many of the old revelations of God with new force, e.g. His Spirit, His Word, His Salvation, His blessing on those who trust Him, His judgments, and His answers to prayer in times of emergency.

The services of the Temple are now developed, especially in a musical direction. Some of David's Psalms are inserted to show the occasion on which they had been composed. This had been done in a measure in the Book of Samuel (see 2 Sam. xxii.), but we have other

illustrations in Chronicles, notably in 1 Chron. xvi., where we have Ps. cv. 1–15; Ps. xcvi. (all but the last couplet), and Ps. cvi. (the first and last verses). This last Psalm is a long one, containing forty-eight verses. Doubtless it was well known from its being included already in the Book of Psalms, and for this reason the chronicler did not copy out the whole of it.

The Book bears the same relation in some respects to the Books of Samuel and Kings which Deuteronomy does to the three previous Books. It brings out the devotional and practical aspect of the life lived by at least a few of the people in each age. The writers of the other Books put a certain restraint upon themselves and recorded the events which they deemed of most importance with very little comment. The chronicler adds the stirring words of Azariah the son of Oded in Asa's time (2 Chron. xv.), Hanani's words (chap. xvi.), Jehoshaphat's instruction (chap. xix.), Jahaziel's words (chap. xx.), Elijah's message (chap. xxi.), the words of two prophets to Amaziah (chap. xxv.), and of Oded to Ahaz (chap. xxviii.), the proclamations in the days of Hezekiah (chaps. xxx. and xxxii.). These are all short, stirring utterances, encouraging the people to trust in God and to walk in His ways. They bear the marks of true inspiration, and are not at all like the long rambling speeches which one can read in the pages of Josephus, and they must have produced a profound impression in the critical times in which they were delivered.

We ourselves live in such a different atmosphere that we can hardly realize what it must have been to the people who lived between the time of Samuel and that of Jeremiah to have these men speaking in the name of the unseen but ever present covenant-keeping God.

Ezra

THIS Book, though short, consists of two portions which may be the work of two writers, chapters i.–vi. referring to a period considerably earlier than the other four chapters.

The Book opens with the decree of Cyrus, which is usually reckoned as B.C. 536, permitting the return of the Jews to their land in order that they might rebuild the Temple. This decree is also given in part at the end of Chronicles, which really leaves off in the middle of a sentence. A list of the leaders who returned is given in chapter ii. They arrive and begin their operations with great joy; but opposition rises, and the work ceases till the second year of Darius. Then it begins again under the inspiring leadership of Haggai and Zechariah, and was completed in four years (B.C. 521).

The second part of the Book begins fifty-nine years later, i.e. B.C. 458, and introduces Ezra, whose genealogy is summarized. He went up to Jerusalem in the seventh year of Artaxerxes who granted him a special firman. Ezra writes sometimes in the third person, sometimes in the first. He gives a list of the leading persons who went with him, refers to the sad state of things which he discovered at Jerusalem through the mixing of the "Holy Seed" with the people of the land; confession follows, and the Book closes with a list of those who pledged themselves to put away strange wives.

Two parts, one of the first portion and one of the

second, are in the Aramaic or Syrian, which was spoken through the East in those days, viz. chapters iv. 8–vi. 18, and vii. 12–26. Why it should be so is still a moot question, but it reminds us that the Hebrews had become more than ever mixed up with other nationalities.

There are certainly signs of compilation in the Book, but we have no reason to doubt that it was issued under the authorization of Ezra and was kept securely in a registry (see Neh. vii. 5). He tells us very little about his own history, but we see him to be a man of learning, of prayer, and of patriotic spirit. He had great influence over Artaxerxes, and did his utmost to forward the true welfare of his people. He speaks of them all through as Israel (chap. ii. 2, 70; iii. 1, 2; iv. 1, 3; v. 1; vi. 16, 21; vii. 7, etc.). It is evident that he regarded the people who returned as representing a nucleus of all the tribes; and the same is the case with Nehemiah.

There are frequent references to the law of Moses and to the Persian decrees, and there are numerous very interesting technical words indicating the comparative lateness of the Hebrew which yet remains distinct from the Aramean. Some words appear to be Persian, others are of Babylonian type. We must not forget that though from an Imperial point of view Assyria and Babylon had passed away, they were by no means annihilated. Nineveh lingered on, only as an insignificant power, and Babylon remained a centre of population, both national and Jewish, for several centuries.

After all we come back to the first verse of the Book—"The Lord stirred up the spirit of Cyrus, that the word of the Lord might be fulfilled by the mouth of Jeremiah." The prophet had given his Divine message: seventy years for the people's captivity, and seventy years for

Babylon's domination (Jer. xxv. 11, 12; xxix. 10), and now—as so often in Biblical history—the fullness of the time had come. There was another who had observed it and reckoned it out in figures, namely, Daniel; but what is called in Ezra "the first year of Cyrus King of Persia," is called by Daniel "the first year of Darius, the son of Ahasuerus, of the seed of the Medes." Perhaps he was Cyaxares, whose daughter married Cyrus. At any rate, when the crisis came he was put in charge; and Daniel set himself to pray; and his prayer was heard; and the decree went forth.

Nehemiah

THE full title of the Book is "The words, or rather chronicles, of Nehemiah, the son of Hachaliah." It contains the closing historical documents of the Old Testament.

The greater part of this Book is written by Nehemiah in the first person (chaps. i.–vii. and xiii.). It begins in B.C. 444, thirteen years after the mission of Ezra, and opens with Nehemiah's distress and prayer concerning Israel. Armed with a firman from the King (Artaxerxes Longimans of Persia), he arrives at Jerusalem, views the situation, and encourages the people to rebuild (i.e. restore) the city wall. In spite of opposition, and thanks to division of labour, the work was completed in fifty-two days. Then follows a great assemblage, a reading of the Law, a time of feasting and of fasting, of confession and of prayer. The people renew their covenant with God, the chiefs signing and sealing it, and the people pledging themselves "to walk in God's law which was given by Moses the servant of God, and to observe and do all the commandments of the Lord and His judgments and statutes." Various points are emphasized, e.g. the prohibition of intermarriage, the keeping of the Sabbath and the Sabbatical year, and providing for the ritual, the set feasts, the first fruits, and the tithes.

A list is given of the chief towns which were re-inhabited, the register of those who originally returned

(Ezra ii.) having been extracted from the Record Office and put down in an earlier chapter (vii.). A further list, partly genealogical, is found in chapter xii., and the remaining chapter is a memorandum of further troubles which Nehemiah had to deal with, at a later time. There are signs of incompleteness in this Book, but it contains materials of great importance. In fact, we should hardly be able to understand the condition of the people in later times without it.

What is presupposed in this Book with regard to the history, law and literature of Israel? The writer is manifestly of the tribe of Judah, and Jerusalem is described as the place of his fathers' sepulchres. The people who inhabited it are described as an escaped remnant of the captivity, and they had not built up their wall which had been broken down, nor repaired their gates which had been burnt with fire. The whole place was still lying waste. This was the information which reached him at Shushan (Susa), where he occupied a high position in the King's court. The walls had been broken down so far back as the days of Nebuchadnezzar King of Babylon, in the fifth month of his nineteenth year, under the direction of Nebuzaradan, his chief captain, whose doings are recorded in 2 Kings xxv. and in Jeremiah lii., Jeremiah himself having been the recording historian.

But who are the escaped remnant of the Captivity about whom Nehemiah inquires, and who are described as "in great affliction and reproach" (Neh. i. 3)? Three words which may almost be called technical are used of them. They are not the poor of the land originally left by Nebuzaradan (2 Kings xxv. 12), but those who had returned under Zerubbabel (see Ezra i. 11 and ii. 1), and who are described by a fourth technical word which

literally means stripping, and which is used of deportation all through the Hebrew Bible.

We now come to Nehemiah's prayer to the God of heaven. Prayer was evidently no new thing to him. He had kept up the habit of prayer as Daniel had done. His opening words are "O Lord . . . the great and terrible God that keepeth covenant and mercy for them that love Him and observe His commandments." But these are the words with which Daniel began his prayer (Dan. ix. 4). Whence had these two notable men, both high officials in a foreign court, derived this profound thought of God? We turn back to the celebrated prayer of Solomon (1 Kings viii. 23; 2 Chron. vi. 14), where we read that the King standing before the Lord's altar and spreading forth his hands towards heaven began thus:—"O Lord, the God of Israel, there is no god like Thee, in heaven above or in earth beneath, Who keepest covenant and mercy with Thy servants that walk before Thee with all their heart." The thought is the same; the words are almost the same. If we wished to trace them further back we should have to go to the venerable words contained in the Ten Commandments.

He then calls upon God to listen to him: "Let Thine ear be attentive and Thine eye open that Thou mayest hear the prayer of Thy servant which I pray before Thee now day and night for the Children of Israel Thy servants." Compare Daniel's words (ix. 18), "O Lord, incline Thine ear, and hear; open Thine eyes, and behold." This strong anthropomorphic appeal to God is probably borrowed by Daniel from Hezekiah's prayer for salvation in the days of Sennacherib, "O LORD of hosts, the God of Israel that dwellest between the Cherubims, Thou art the God, even Thou alone, of all the kingdoms of the earth, Thou

hast made heaven and earth. Incline Thine ear O LORD and hear ; open Thine eyes, O LORD, and see " (2 Kings xix. 15 ; Isa. xxxvii. 16). The words are part of Isaiah's contribution to the Book of Kings. It is noticeable that in all these prayers not Judah only but Israel is in the heart of the petitioner.

Nehemiah proceeds to confess—not to hide or excuse or belittle—the sins of the Children of Israel. " We have sinned, we have dealt very corruptly against Thee, and have not kept the commandments nor the statutes nor the judgments which Thou commandest Thy servant Moses." So Daniel, " We have sinned and have committed iniquity and have done wickedly and have rebelled even by departing from Thy precepts and Thy judgments . . . yea, all Israel have transgressed Thy law . . . therefore the curse is poured upon us and the oath that is written in the law of Moses the servant of God " (ix. 5, 11).

In such a case what was to be expected ? The covenant contained in the law of Moses had been utterly broken again and again by Israel. But a passage from the writings of Moses comes into Nehemiah's mind. Accordingly he proceeds to appeal to the Divine memory : " Remember the word which Thou commandest Thy servant Moses, saying, If ye transgress I will scatter you among the nations, but if ye turn unto Me and keep My commandments and do them, though there were of you cast out unto the utmost part of heaven, yet will I gather them from thence and will bring them unto the place that I have chosen to set My Name there." He here quotes Deuteronomy iv. 27 : " The Lord shall scatter you among the nations," and links with these punitive words, the promise contained in Deut. xxx., " If

thou turn unto the LORD and obey His voice with all thine heart and with all thy soul, then the LORD thy God will turn thy captivity and have compassion on thee and will return and gather thee from all the nations whither the LORD thy God hath scattered thee. If any of thine be driven out unto the utmost part of heaven, from thence will the LORD thy God gather thee and from thence He will fetch thee" (*vv.* 2–4). These words of Moses were deeply embedded in the heart of Nehemiah. He claims them as the promise of God Himself, in Whose name Moses was manifestly speaking, and calls upon Him to fulfil them. Moreover, he adds a reference to 'the place" not named by Moses, who of course did not know it, but frequently referred to by him, where the Lord would specially put His Name (see e.g. Deut. xii. 14–26, and Deut. xxxi. 11). The knitting together of these passages from Moses, Solomon, Hezekiah and Daniel by Nehemiah illustrates the devotional use of the Old Testament—and this is the true use. All roads in the Bible lead up to God.

When Nehemiah reached Jerusalem, on what was evidently his first visit, he rode by night privately round the city walls, starting from the valley gate and the Dragon Fountain and carefully observed the condition of things, returning by the same way. He then called together the priests, "nobles" and "rulers" (Hebrew titles which are rather obscure), who held office under the Pacha or Governor, and encouraged them to go to work in spite of the mockery of Sanballat, Tobiah and Gesham (or Gashum). The third chapter gives an account of the work which was subdivided among the inhabitants and is most important in its bearing on Jerusalem topography and on the names of the leaders. It

is practically an official document. Opposition became vigorous. It was partly Samaritan and Arabian (for Sargon had peopled Samaria with a mixture of people including Arabs). There were also Ashdodites, men of Azotus, of Philistine origin, joining in the fray. Their trickery is described in chapter vi.

The narrative is interrupted in chapter v. to refer to a difficulty about corn-supply which had led to serious trouble and called down Nehemiah's severe rebuke. It is very vivid and abounds in technical words. He himself, while Pacha for twelve years, refused to enrich himself at the people's expense.

The relationship between Nehemiah vii. and Ezra ii. has been referred to already ; but it is singular that the official who made the extract for Nehemiah instead of stopping short at the words " in their cities " (Ezra ii. 70), ran on to the words " as one man " (Ezra iii. 1), but it shows us that the 3rd chapter of Ezra was also in the registry and followed closely on the 2nd, and this leads to the conclusion that historical documents of this character were regarded as official and public. We thus get some little insight into the way in which the Biblical Records were preserved in ancient times.

The 8th chapter of Nehemiah brings us to the reading of the law, which is called (*v.* 1), " the book of the law of Moses which the LORD had commanded Israel." It was evidently written in one volume or roll. Ezra is introduced on the scene and is called both scribe and priest. He opens the Book with some ceremony, a number of notables being on each side of him, and after calling down the Divine blessing proceeds to read, or he and his fellow scribes cause the people to understand it section by section, perhaps modernizing the ancient lan-

guage or perhaps simply expounding its meaning. This went on for six hours (*v.* 3); and on the second day they found the account of the Feast of Tabernacles to be held in the seventh month—the very month in which they were reading. It is to be observed that already the Feast had been kept in the days of Zerubbabel (Ezra iii. 4) according to the ritual or custom prescribed in the law, and it was then definitely called the Feast of Tabernacles. But nearly a hundred years had passed since then, and they kept it with fresh enthusiasm such as they had not felt since the days of Joshua the son of Nun (Neh. viii. 17). It is plain that the passage of the law which they were reading was Leviticus xxiii. for it contains the reference to the goodly trees, palm branches, boughs of thick trees, etc., which are here spoken of (compare Lev. xxiii. 40 with Neh. viii. 15). But they also had before them the order given by Moses in Deut. xxxi. 10, etc., concerning the reading of the Law (Neh. viii. 18). The whole Feast was kept as far as possible "according to the manner" or Mosaic ritual.

Then the twenty-fourth day came round, and "the seed of Israel" kept it as a time of special confession and separation, a fourth part of the day being given to this, and another fourth to worship. This worship included a practical resumé of their Sacred Books. See chapter ix. 6, etc. It included—

i. The making of heaven and earth and sea and all therein,

ii. The call of Abram from Ur, and the change of his name to Abraham,

iii. The faith of Abraham, and the covenant made with him and his seed,

iv. The affliction in Egypt and the cry by the Red Sea,

v. The signs and wonders on Pharaoh and his people, and the glorifying of God's Name thereby (Exod. ix. 16),

vi. The parting of the Red Sea when the enemy sank "as a stone" in the mighty waters (Exod. xv. 5, 10),

vii. The leading by the pillar of cloud and fire,

viii. The giving of the law when God came down upon Mount Sinai,

ix. The ordinance of the Sabbath and other precepts, statutes and laws, given through Moses,

x. Bread from heaven and water from the Rock,

xi. God thus gave the land He had sworn to give,

xii. Israel's disobedience and desire to return to Egypt, the golden calf,

xiii. The revelation of God's attributes to Moses (Exod. xxxiv.), and the exercise of them for forty years during which time the people lacked nothing,

xiv. The division of the land first east and then west of Jordan.

xv. The multiplication as the stars of heaven,

xvi. The people "waxed fat" (Deut. xxxii. 15), and cast off the Law and Prophets, but God sent them "saviours" (Judges iii. 9); many a time did He deliver them (Ps. cvi. 43),

xvii. God thus sought to bring them back to His law, commandments and judgments, testifying by His Spirit in His prophets, and never absolutely forsaking them,

xviii. No excuse was to be made for the sins of the nation, and God was righteous in all that He did.

On the strength of this remarkable utterance, the people renewed their covenant with God and it was signed by the priests, Levites and chief of the people. They solemnly determined to walk in God's law which was given through Moses the servant of God, special reference

being made to the Sabbath, the Sabbatical release, and provision for ministration.

In Neh. xi. we have a partial outline of arrangements for the inhabitants of Jerusalem, men of Benjamin North of Ge-hinnom (the old dividing line) and men of Judah in the South, Levites, Nethinim and others being with them. The descendants of Pharez and Zarah (Gen. xxxviii. 29, 30), are specially referred to, the former of whom was the ancestor of our Lord (Matt. i. 3). Other old official families were still to the front, as Asaph and Jeduthun whose descendants still conducted the choral services in the temple, as they did, no doubt, in our Lord's time.

Neh. xii. contains extracts from registers, some earlier and some later than the days of Nehemiah, the tenth and eleventh verses apparently going down to the celebrated high priest Jaddua who was still alive in B.C. 333. A piece of Nehemiah's personal narrative is introduced in the thirty-first verse and again in chapter xiii. 6. There is also an extract from Deut. xxiii. 3–5 in chapter xiii. 1, 2. When this passage about the Ammonites and Moabites and the hiring of Balaam was read to the people they resolved to make a separation between the true Israel and the mixed multitude; but this reformation and others referred to were only temporary.

The Temple of Elephantiné

A curious discovery was made in about 1906, by Professor Sayce and Mr. Cowley, of a number of Aramaic papyri in the island of Elephantiné near Assouan (Syene). They were chiefly legal documents about contemporary with the age of Nehemiah. In a paper on the subject

contributed by Professor Driver to the *Guardian* (Nov. 6, 1907) he points out that their dialect was akin to that of Daniel and Ezra. Later documents have been found in the same place and have been published by Dr. Sachare, of Berlin. One is a petition by a colony of Jews to Bagohi (Bagoas) concerning their "Temple of the LORD" which had been sacked. It was evidently more than a mere synagogue, for various offerings were made in it. It appears that this Temple had been built as far back as the days of Cambyses, son of Cyrus. They ask King Darius that it may be rebuilt; and they refer to a letter sent to Delaiah and Shelemiah, sons of Sanballat the Governor or Pasha of Samaria. They had also sent a letter to Johanan the high priest at Jerusalem (Neh. xii. 22), and to his brother Ostan or Anani but had received no help from them. Thus neither the Jewish party nor their opponents the Sanballat party (Neh. vi. 1) would take up their cause, but the King approved of the rebuilding of this "Temple" with its altar, etc. As Professor Driver remarks, this temple at Elephantiné must have become a precedent for the better known Temple built at Leontopolis in the Delta by the high priest Onias III between B.C. 170 and 160 after his deposition by Antiochus Epiphanes. Josephus tells us that Bagoas was Governor of Judah under Artaxerxes II (404–359) and was a friend of Joshua brother of the high priest Johanan. These documents abound in interesting words and illustrate many things in Ezra, as the late Dr. C. H. Wright pointed out in his *Light from the Egyptian Papyri.* It should be mentioned that Dr. Belleli throws doubt on the supposition that these are Jewish and is led to question their genuineness; but they are generally accepted as bonâ-fide documents.

Esther

FROM a historical point of view this book comes between the first part of Ezra and the second. Ahasuerus is Xerxes ; and the book touches upon events connected with his first, seventh and twelfth years (i.e. before and after his invasion of Greece). The scene is laid in Susa (compare Neh. i. 1). Mordecai, a Benjamite captive of the house of Kish, has adopted as his own daughter a fatherless relative, Hadassah (*Heb.* mirtle), called in Persian Esther (Star). She became queen. Haman the Agagite (? Amalekite) seeks to destroy the Jews in Persia, but owing to the system of lots a lucky day for this deed could not be found till the very end of the year. Meantime Esther intervenes. At a crisis the King hears of a good deed wrought by Mordecai which had never been rewarded ; and by royal order Haman is hung on the gallows prepared for Mordecai ; the Jews are permitted to defend themselves against their enemies ; Mordecai is promoted to honour, and the feast of *Purim* is ordained in memory of the salvation of Israel.

The peculiar feature of this book is that the name of God is not in it and that though fasting is referred to, prayer is not. The LXX makes up for these defects ; but the original writer doubtless felt that the providence of God came out so signally in the chain of events that He needed not to be named.

There is a remarkable topographical element in this

book which has been considered by the French explorers in Persia, M. de Morgan, M. Dieulafoy and others during the last quarter of a century. The remains of the imperial palace have been carefully mapped out and it has been shown that the writer who was responsible for the Book of Esther must have been minutely acquainted with this very particular royal residence, which was destroyed 2,300 years ago, and that he has reproduced the customs of the times which have escaped the notice of some modern Bible students. He questions some of the numbers, which may have been exaggerated or misunderstood by copyists, but points out that "the excavations at Susa not only confirm the architectural descriptions contained in the Book but even the smallest details of the story," and that the writer was accurate both historically and linguistically and must have written his work in the fourth century before Christ. (See *Bibliotheca Sacra* for 1889.)

But the striking feature of the Book is its Theological, or rather non-Theological, character. In the very interesting work on Esther by the late Professor Cassell, of Berlin, who was himself—it is believed—of Jewish origin, it is observed that the Book is wholly and purposely written from the point of view of Persian Court life and that the King is regarded as the chief potentate throughout. Everything centres in him and is done at his word. When once it is ascertained that the name Ahasuerus represented the personage whom the Greeks called Xerxes but who is spelt out much more elaborately in the cuneiform characters, the real key to the Book both as to its dates and as to its general characteristics was gained. We are brought face to face with a cruel, sensual, capricious lord who yet retained some element of good in his nature. We know about him chiefly from Greek sources. The

Persian annals of his reign which are referred to in chapter x. 2 have not yet been brought to light. Perhaps they have perished altogether. Meanwhile we possess what we need. We see how the wrath of man can be made to praise God, and how He is able to restrain it or direct it. The Jewish element in the Book is embodied in Mordecai in spite of his heathenish name—though Merodac is the Hermes of the East. His narrative is short and to the point, but his genealogy links him with King Saul, whilst Haman may have had some blood relationship with Aguz the Amalekite. The Septuagint considers Haman to have been a Macedonian and Xerxes affects to regard him as a diplomatic plotter.

The substance of the Book is certainly the work of Mordecai. No one else could have written it in the curt style which runs through it. There may be occasional notes, as in the assignment of the names of the months, chapters iii. 7, 13; viii. 9; ix. 1. The latter part of the first verse of the Book may also be a note.

The customs connected with the Feast of *Purim*, as it is now kept, are full of interest. It is felt that the fate of the nation hung on a thread and that the hand of God was manifest in the signal deliverance which He granted to His people. Even the little children have their share.

The Greek translation (LXX) professes to be the work of Lysimachus the son of Ptolemaeus in Jerusalem. The new portions are added to the Book by the Greek translators in order to give currency to the beliefs held at the time. Hence the introduction of the name of God into certain decrees of Xerxes, the prayer of Mordecai, and the prayer of Queen Esther for herself and her people. All these intrusive passages are lacking in the brevity which is so characteristic of the original document.

The Close of Old Testament History

WHEN we read these three post-Captivity Books as a whole after impregnating ourselves with the earlier portions of the Old Testament, we cannot but feel the greatness of the change of conditions. The times are altered; the language is to some extent altered; the atmosphere is altered. The days of the Kings of Israel and Judah have passed away, the centre of interest has shifted. The people of God are subordinated to Persia, as they were to Rome in New Testament times. We have not only foreign words but two long sections in a foreign dialect (Ezra iv. 8–vi. 18, and vii. 12–26). What we call the Captivity was really a deportation or forced emigration. It had three stages. The first was in the reign of Jehoiakim when Daniel was among the captives; the second in the reign of Jehoiachim when Ezekiel was taken; the third brought Zedekiah's reign and the line of kings to a close, after which Jeremiah was left free by the conquerors to go or stay, but was compelled by his fellow-countrymen to go down to Egypt.

The return was also in three stages, answering to the beginning of the reign of Cyrus, and the seventh and twentieth years of Artaxerxes. It was purely voluntary and permissive. Many did not avail themselves of it, but just as a nucleus of all the tribes had been living in Jerusalem at the Captivity, so doubtless it was at the return—representatives of Israel and Judah came

back and gradually occupied their old territories though they were only comparatively speaking a remnant.

What did they find on re-entering the land? The old Canaanitish nations were thriving; the mixed people of Samaria were conspicuous; and there must have been a residuum of Israel and Judah clinging to their old homes. But desolation reigned; the people's spirits were broken; and their faith in God's High Purpose and in their own destiny was shattered. With regard to those who now returned, many were devoted, but others were half-hearted. Had it not been for the old pedigrees they could hardly have told where they should settle; had it not been for the few great men who were loyal to the old truths, Daniel, Ezekiel, Joshua, Zerubbabel, Ezra, Nehemiah, Haggai, Zechariah and Malachi—some of whom were links with the past, while all of them were under the influence of the Eternal Spirit—the re-occupation of Canaan would have been a dismal failure.

It is evident that copies of the Law and the other Books had been preserved, and that the leaders were able to teach the way of righteousness and to remind the people of the past and of the prospects for the future. In accordance with these the Temple must be restored on its old site, the city walls must be set up, the land must be re-peopled by the old families, and the levitical and priestly system must be re-established. But what of the kings? What of the line of prophets? We have Ezra the student, and Nehemiah the administrator, both of whom were under Divine inspiration. Haggai and Zechariah had already passed away. Malachi looked forward to the coming of the Lord and of His messenger, but the fulfilment of his utterance was yet far off.

The Prophetical Books

ONE marked distinction between the Books which we are now to examine and those which we have considered is that while the Historical Books were, strictly speaking, anonymous, and we could only gather the names of the writers by a secondary process, the Prophecies in almost every case give the names and usually the dates of the writers. The same distinction is found in the New Testament between the Historical Books and the Epistles, only two of the Epistles being absolutely anonymous.

Many of the prophets named in the historical Books have left no writings behind them except so far as they were contributors to those Books. Men of God were sometimes inspired to speak, to advise, to warn, who were not inspired to write ; or else their writings have perished. Elijah may have written other letters besides that contained in 2 Chron. xxi. 12, but they are lost. The only prophets who give no key to their dates are Obadiah, Joel, Nahum, Habbakuk and Malachi ; and their age must be determined either by their use of the writings of their predecessors, or by indications of the circumstances of their age, or by dialect and style.

To obtain the absolute dates one needs to have the chronology of the kings clearly established and also to remember that some prophets were much more long lived than others. Speaking generally, the Prophetic Books fall into three periods, (i.) the age from the end of Uzziah's reign to the beginning of Manasseh's, (ii.) that from the

beginning of Josiah's reign to the end of Zedekiah's, (iii.) the age of Darius and Artaxerxes; altogether a period of about 300 years.

One other point to be noticed which makes a curious distinction between the Historical and Prophetical Books is that the latter contain no notes.

The prophets whose writings are included in this part of the Book may thus be set forth approximately :—

Prophets.	Kings.
Jonah.	
Hosea.	Jeroboam II.
Amos.	Uzziah, Jotham, Ahaz, Hezekiah, Uzziah.
Joel ?	
Obadiah ?	
Isaiah.	Uzziah, Jotham, Ahaz, Hezekiah (Pekah referred to).
Micah.	Jotham, Ahaz, Hezekiah.
Nahum ?	
Habakkuk ?	
Zephaniah.	
Jeremiah.	Josiah.
Ezekiel.	Josiah and the later kings.
Daniel.	Jehoiachim and Zedekiah.
	From Jehoiachim's captivity which was Jehoiachin's first year.
Haggai.	Darius.
Zechariah.	,,
Malachi ?	

The history of each period is a precious commentary on the writings of the Prophets who lived in it; whilst they, on the other hand, lay bare the condition of the people and the purposes of God towards them. Taking them as a group they covered a period of some four centuries, and witnessed the captivities of Israel and Judah, the downfall of Syria, Egypt, Edom, Assyria and Babylon, together with the uprising of Persia and the Restoration of the remnant of Israel.

Jonah

THIS prophet has already been introduced to the Bible reader in 2 Kings xiv. 25 as contemporary with Jeroboam II. The comment on the condition of Israel at that time possibly came from Jonah's hand. The Lord saw the affliction of Israel—very bitter—for not any shut up or any left nor any helper for Israel. And the Lord said not that He would blot out the name of Israel from under heaven but He saved them by the hand of Jeroboam (who had just been described as one who walked in the ways of His namesake).

The little Book before us looks like an extract from a memoir of God's dealings with the Prophet. He is ordered to cry against Nineveh because of its wickedness. He flees from the Lord's presence to Tarshish, the Lord sends a storm. Jonah confesses both his faith and his folly. He is cast into the sea. The Lord prepares a great fish which swallows him, and afterwards ejects him. The prayer or psalm, which follows is largely taken from the Book of Psalms, which Jonah knew well. His case is that of one who (figuratively) goes down to Hades but is saved.

The Divine order is then repeated and acted upon. But the Ninevites believed God, from the King downwards. They turned from their evil ways, and God repented of the evil that He had threatened. At this Jonah is vexed. His knowledge of God's attributes had made him suspect what would happen. He feels his own

credit at stake, and wishes to die. The Lord prepares a gourd, a worm, a wind. Jonah continues angry; God rebukes him for his littleness and reminds him of the greatness of the interests concerned. The Book ends abruptly with a question.

There is nothing in the Book to Jonah's credit. Quite the contrary. It is a lesson in Theology, emphasizing the omnipresence, the providence and the long-suffering of God, whose threats are conditional and are intended to produce repentance.

The references of the Lord Jesus to this Book are important, not only because He deals with it as history and as containing a type or sign of His own death and resurrection on the third day, but also because He calls attention to the fact that it contains the account of a mission to an outside nation and the result of that mission, which was their temporary repentance and conversion (Matt. xii. 39–41).

It must not be forgotten that Jonah's home was Gath-hepher in Zebulun (Joshua xix. 13), only three miles north-east of Nazareth, where his tomb is now, and that the memory of his mission would not easily be forgotten in those days.

The linguistic peculiarities of the Book are very interesting. The nautical expressions are to be compared with those in the 27th of Ezekiel (the lamentation for Tyre) which teaches us more about shipping than can be learnt from all contemporary literature. The expression "great fish," which would include any kind of marine creature such as a shark, is translated "whale" in the LXX, and hence the expression in Matt. xii. 40. Our Lord was there speaking to the Pharisees and Scribes, and in all probability He spoke in their native language

so that there would not be any specification of the kind of fish referred to. The "three days and three nights" in our Lord's case proved to be one whole day with portions of two others, and the same was probably the case with Jonah. The prophet was figuratively "dead and buried" when within the fish, but the Lord was in deed and truth dead and buried in the heart of the earth. Each was brought up from corruption, but neither actually experienced it. The prophet Joel quotes his fellow-prophet Jonah in chapter iii. 9; also in chapter iv. 2. The first of these passages is short: "Who can tell if God will turn and repent?" and is put into the mouth of the Ninevites, of whom the Lord afterwards spoke so favourably. The later passage is more important, and sets forth the attributes of God as "gracious and merciful, slow to anger and of great kindness, and repenting of the evil" (Joel ii. 13). This helpful revelation of God's eternal nature springs originally from Exod. xxxiv. 6, where its main elements are set forth by God Himself to Moses. Subsequent centuries confirmed their truth.

Hosea

HOSEA was contemporary with Jonah, for he also prophesied in the days of Jeroboam II., King of Israel. It is evident that he had a long tenure of ministration, as it lasted from the days of Uzziah to those of Hezekiah, King of Judah. He was thus rather later than Jonah.

His messages which are chiefly directed to the Northern Kingdom are short, stern, yet tender. He was poet as well as preacher, and very observant of Nature. If his words were pictorial, his deeds were sometimes symbolical. There are numerous allusions to preceding history. Jeroboam was of the third generation from Jehu whose murderous deed at Jezreel was not forgotten. The people (who are sometimes called "Israel" sometimes "Ephraim") have sunk into idolatry. The terrors of "the day of Gibeah" (Judges xix. 22) were to be renewed; the people were to return (figuratively) into Egypt and to eat unclean things (literally) in Assyria (ix. 3; xi. 5). Their sin was as bad as in the shameful days of Baal-peor (ix. 10 compare Num. xxv. 3), yet God loved them. How could He decide to deal with them as with the Cities of the Plain in the time of Abraham (xi. 8)? The people were reminded of the days of Jacob who took his brother by the heel, found God at Beth-el, and prevailed when wrestling with the angel (xii. 3–5). It was God who brought his seed out of Egypt in later days; the Lord Jehovah is His

memorial name (Exod. iii. 15). If Jacob had his days of servitude (xii. 12) so his descendants on the contrary had their day of deliverance from Egypt and of preservation through the wilderness (xiii. 4, 5).

Judah was comparatively faithful, for this was the age of Hezekiah (xi. 12), yet they also needed a word of warning (iv. 15).

Embedded among these stirring admonitions the people might detect gleams of light, and perhaps it is on account of these that the writing was cherished. There was to be not only a great deliverance for the house of Judah (probably from Sennacherib) but a fulfilment of the ancient promise made to Jacob (i. 10, compare Gen. xxxii. 12). They are to be one people under one Head (as in the days of the undivided Kingdom) and to come out of the land, i.e. the land of their captivity. It is to be observed that the promise of deliverance precedes the threat of the Captivity which was to lead up to it. In the second chapter the people (apparently all Israel) are described as brought into the wilderness, then comforted, and finally they re-enter the land as if through the valley of Achor. In the third chapter they are to be desolate for many days then once more to seek the Lord and David their King "in the latter days." We are taken on by some of these expressions to another prophet who expands this teaching concerning "the latter days" (Isa. ii. 2) and concerning God's controversy with His people (Isa. i.) The people were to go into captivity because they had no knowledge (iv. 6 ; Isa. v. 13). The priests who ought to have taught them were as bad as the rest (iv. 9 ; Isa. xxiv. 2), consequently, as Moses had said long ago, "they shall eat and not be satisfied" (iv. 10 ; Lev. xxvi. 26). The priests, such as they had in the North, are taken specially to task.

But had the lesson taught through Jonah been lost? If only the people would return the Lord would heal. "After two days will He revive us; in the third day He will raise us up" (vi. 2). He will come forth as the morning dawn and as the latter and former rain.

What did the Lord require? Mercy, not sacrifice (vi. 6; Matt. ix. 13; xii. 7). Alas that they should transgress the covenant, as our first parents had done (vi. 7), and that ritual should have been substituted for the great things of the written law (viii. 12; Matt. xxiii. 23). Must Ichabod be pronounced again? (x. 5; 1 Sam. iv. 23)? must the heathenish calf-priests be listened to? (x. 5). Will not the people break up their fallow ground? (x. 12; Jer. iv. 3). God still loved His children, as when He called His Son out of Egypt (xi. 1; Mat. ii. 15). If only they would be loyal, death and Hades should fail before them (xiii. 14; Jonah ii.; 1 Cor. xv. 54, 55); for God's calling and gifts were irreversible (xiii. 14; Rom. xi. 29), and He was ready to heal their backsliding (xiv. 4; Jer. iii. 22).

The references given above illustrate the way in which the Books of the Bible are threaded together. They are a revelation of the heart of God, of His goodness and severity, appealing to the heart and conscience of men and calling them to return (xiv. 1). In order to emphasize this teaching Hosea has what are probably visions concerning lo-Ruhamah and lo-Ammi which were remembered many centuries later by St. Peter. Nothing can exceed the tenderness and beauty of the call to the Father's arms contained in the last chapter.

Amos

THE third prophet who belongs to the reign of Jeroboam II and of his Judean contemporaries is Amos. We learn much from his writings concerning the state of things in his time. He is a man of Tekoa, which was five miles south of Bethlehem and is still called by the same name. He was engaged in country pursuits as herdman and cultivator of sycamores. He fixes the date of part of his writings as "two years before the earthquake" from which the people fled so hurriedly (Zech. xiv. 5). His short book is full of illustrations from agriculture, and he was also an observer of the stars.

The early chapters bring definite charges against Syria who had "threshed" Gilead (2 Kings x. 32; xiii. 7); against Gaza and the other Philistine cities which had delivered captives to Edom, whilst even the Tyrians joined in the deed; against Edom for pursuing his brother with "the sword" (Num. xx. 18 and Gen. xxvii. 40). The occasion probably was that which is referred to in 2 Chron. xxi. where we have first the revolt of the Edomites and secondly a "captivity" of Judeans through a combined raid of Philistines and Arabs (xxi. 16, 17). Then comes a charge against Ammon for its invasion of Gilead (Jer. xlix. 1), and against Moab for a deed of violence (? 2 Kings iii. 27). Having denounced these outlying countries, the prophet is called to address Judah and Israel not for warlike acts but for breaches of the Divine law to which all the tribes were nominally subject. Thereby they "profaned God's

holy Name" (Lev. xviii. 21 ; xx. 3) disregarding, for example, the command of Exod. xxii. 26 to deliver up pledged raiment at sunset.

They are then reminded of the way in which they had been brought out of Egypt, led through the wilderness for forty years, brought into Canaan, the Amorites being destroyed before them. They had shown no gratitude. Now the altars of Bethel must be visited (1 Kings xiii. 2). The threats of Deut. xxviii–xxx must come upon them. Their ritual observances were in vain ; Temple songs and Davidic music would not save them. They must prepare to go into captivity *beyond Damascus.* This sentence (v. 27) is perhaps the first definite reference to the region of which we hear so much in later days as the scene of the great Captivity.

The most striking passage in this part of the Book is chapter iv. 6, where the series of penalties already set forth in Deut. xxviii.–xxix. is brought to light—famine, drought, blasting and mildew, destruction of the vineyard and oliveyard through the worm, pestilence after the manner of Egypt, overthrow like that of Sodom and Gomorrah, these things had been sent as so many messengers from God calling the people to return, "but ye have not returned to me" (*vv.* 6, 8, 9, 10, 11). Therefore "prepare to meet thy God, O Israel." This points to a special visitation or manifestation such as had taken place centuries before (Exod. xix. 16, 17) though for a very different purpose.

Short visions, including the historical episode concerning the priest of Bethel, follow the neglect of the word of the Lord and the continuance of the false worship still carried on at Dan (Judges xviii. 30) and in Beersheba ; these and other things will bring the enemy, who shall overflow as

the Nile overflows Egypt, and the people of Israel should be scattered like seed, but should at last be restored from captivity according to the ancient promise (Lev. xxvi. and Deut. xxviii.).

Many illustrations of the phenomena of prophecy come out in this Book. There is the linking of the past, the present, and the future all through. There is the raising up of the prophets (ii. 11), the Divine pressure exerted on them (iii. 7, 8 ; vii. 15) and the fixed method of revelation through means (iii. 7).

The reference to the Tabernacle, or rather Booth of David (chap. ix. 11), is remarkable. It is a temporary dwelling place such as a king might rest in when moving through a land. The word is translated " Pavilion " in David's great Psalm (2 Sam. xxii. 12 ; Ps. xviii. 11). The passage as a whole marks the triumph of the house of David over heathenism. When was it accomplished ? (See Acts xv. 16, 17.)

There are three notable formulæ in the Book ;—

(*a*) " For three transgressions and for four I will not turn away (the punishment) thereof " (i. 3, 6, 9, 11, 13 ; ii. 1, 4, 6). God marks each national transgression.

(*b*) " I will send a fire which shall devour the palaces " (i. 4, 7, 10, 12, 14 ; ii. 5). One of these passages is to be found in Hos. viii. 14, with reference to Israel apparently, and certainly to Judah. Another is quoted in Jer. xlix. 27, which is manifestly extracted from Amos i. 4. These formulæ passed from prophet to prophet.

(*c*) The introduction—" The Lord will roar from Zion and utter His voice from Jerusalem." The words are identical with Joel iii. 16, where they are linked with certain preceding utterances by the ordinary copula. See also Jer. xxv. 30.

Joel

THE local centre of this Book is Zion. The name Israel is used frequently but not of the Ten Tribes in particular. The sacred formula concerning the attributes of God is taken from Jonah (compare ii. 13 with Jonah iv. 2). There had already been a "captivity" of Judah and Jerusalem—perhaps the same as that referred to in Amos. Some of the captives had been sold to the Ionians. This would probably have been done through the instrumentality of the Tyrians (see Amos i.). The enemy who is now approaching is compared to a destructive flight of locusts (i. 4; ii. 3, etc.). It is to be remembered that both literal and figurative locusts had been threatened in Deut. xxviii. 38–42, 51. Drought had already befallen the land, and in consequence even the meat offering and the drink-offering were cut off. The "day of the Lord," or "day of destruction," was at hand, the words of chapter i. 15, being identical with Isa. xiii. 6, while the words of chapter ii. 11 and 31 were quoted in Mal. iv. 5. The moral is that the people should repent and return in the hope of Divine pardon, as Nineveh had done, (compare ii. 14, with Jonah iii. 9). Thus the various promises made by the mouth of Moses should be fulfilled (ii. 18, 19, 23, 26, 27).

The prophet however is inspired to look ahead to the time of great spiritual blessing (ii. 28–32) to be followed by deliverance and restitution, while the nations who des-

troyed Israel should be judged (chap. iii.). Compare Acts ii. and iii. The outpouring of the Spirit on the day of Pentecost was at least a partial fulfilment of this remarkable prophetic utterance. Surely these stirring words could not be in vain. Did they lead to a national awakening in the South? Did they postpone the day of destruction? Probably it was so. The northern army, whether Assyrian or Syrian, was held in check, and the long-suffering of God waited. We should be able to answer more clearly if we were sure of the exact date of the Book.

Obadiah

HERE we have one short utterance—a vision—and the sins of Edom constitute its text. Nearly half of it is made use of by Jeremiah. The wisdom and power of Edom were to be brought low. God had been an unseen spectator of their animosity against Israel in the day of His people's calamity and captivity. Retribution should come. "For the Lord hath spoken it." There seem to be reminiscences of Joel in the fifteenth, sixteenth and seventeenth verses. Obadiah was probably a little later than Joel, and a little earlier than parts of Jeremiah. He gives a definite hope of national restitution.

Which of the captivities is here spoken of seems uncertain. It may have been that referred to by Amos and Joel.[1] Both the North and the South were in the prophet's mind, for in the day of restitution and retribution the House of Joseph is referred to, and the country of Samaria and Gilead are to be restored. "Saviours" are to be raised up as in ancient days (Neh. ix. 27) and the Kingdom shall be the Lord's (compare Zech. xiv. 9).

The prophecy certainly seems to be later than the "captivities" of the age of Jehoram and Amaziah (2 Chron. xxi. and xxv.). It may have been that which took place in the days of Ahaz (2 Chron. xxviii.), or it may have to do with some unrecorded raid; but its seriousness may incline us to link it with an early Babylonian deportation. If so,

[1] Notice the reference to casting lots (Joel iii. 3).

the restitution began with the recovery of the lands north, south and east of the Jerusalem centre, where remnants of all the tribes of Israel gradually found their way to the whole of their old territories.

The last sentence in this short prophecy is the key to the whole : " The Kingdom shall be the Lord's " Armed with this short message the captives might possess their souls in patience.

It is strange that though the kingly line barely ran through four centuries, the idea of a kingdom of God is constantly rising to the surface from the time of the Exodus onward. Has it ever been fully embodied ? Has the King come ? Is He coming again when His Kingdom is ready to receive Him ?

Micah

MICAH tells us a little about himself. He is one of the cluster of prophets who received messages in the days of Jotham, Ahaz and Hezekiah. He sprang from the neighbourhood of Gath so that it was natural for him to quote David's lyric, " Tell it not in Gath " (i. 10). He is abrupt, dramatic, fond of playing upon words. He addresses himself to all Israel as represented by Samaria and Jerusalem. The house of Ahab has left its marks on the people. They are reminded of their redemption from Egypt and of the days of Balak or Balaam, and the daughter of Zion is threatened with Babylonian captivity (iv. 10 ; compare Isa. xxxix. 7). But there is a bright prospect ahead. The people shall be restored, the Lord shall reign in Mount Zion for ever ; many nations shall be interested in the welfare of the house of Jacob. Some One should be born at Bethlehem who should be ruler in Israel and whose goings forth should be from the days of eternity. The least that can be said of this utterance is that this Being was to be born in accordance with the Eternal purpose of God, but it seems to imply more and to teach that an Eternal Being was to enter into the affairs of time through birth in David's city. Restoration is to follow in God's Providence.

In correlating Micah with his contemporaries the most interesting and perplexing thing to consider is his relationship with Isaiah. Observe what they have in common :

i. 3, Isa. xxvi. 21, "For behold the Lord cometh out of His place."

i. 3, 4, compare Isa. lxiv. 1–3. Both perhaps drawn from Exodus, as i. 3, and iv. 13, are taken from Deut. xxxiii. 25.

ii. 2, Isa. v. 8, The coveting of fields and houses.

iii. 2, Isa. v. 20, Hating good and loving evil. (See Amos v. 15.)

iii. 8, Isa. lviii. 1, "Declare unto Jacob his transgression and to Israel his sin."

iv. 4, Isa. xl. 5, "The mouth of the Lord hath spoken it."

iv. 7; v. 3, Isa. vii. 3; x. 20, 21, "A remnant shall return." (N.B.—The Hebrew word for "remnant" not the same.)

vi. 2, Isa. i. 2, 3, 18, God reasons with His people.

vi. 16, Isa. xxv. 8, "The rebuke (or reproach) of His people."

vii. 1, Isa. xxiv. 13, "The grape gleaning of the vintage."

If there were only these ten parallel passages most students would recognize the relationship between the two Books. But the matter is set at rest by a comparison of Micah iv. 1–3 with Isa. ii. 2–4. One prophet here reaffirms the message already uttered by his brother. Can we determine which may claim, under God, to be the original. In Jer. xxvi. 18, we read "Micah the Morasthite prophesied in the days of Hezekiah and spake to all the people of Judah saying, Thus saith the Lord of Hosts, Zion shall be ploughed like a field and Jerusalem shall become heaps, and the mountain of the house of the Lord as the high places of a forest." What was the result of this prophecy? Did not Hezekiah fear the Lord and be-

sought the Lord, and the Lord repented Him of the veil which He had pronounced against them? It is to be noticed that this citation from Micah is made in order to save Jeremiah from the wrath of Jehoiakim, and it illustrates the fact that prophetic utterances were not always labour in vain. In this case Hezekiah had been moved to prayer, and God had repented of His design. But for our purpose we have to observe that a particular prophecy of Micah is fixed as having been uttered in the days of Hezekiah. Now if the verse in question (Micah iii. 12) is tied to the age of Hezekiah there is high probability that the words which immediately follow, and which are linked on by the little word "and" or "but," are of the same date. Can we fix the date of Isa. ii. 2–4? The second, third and fourth chapters of Isaiah seem to be one prophecy, and their position suggests that they preceded the year in which King Uzziah died (vi. 1). This affords a possible answer to the question, and suggests that Isa. ii. preceded Mic. iv.

The Book shows intimate knowledge of the Pentateuch, and the oath sworn to Abraham and Jacob is still standing (vii. 20). Has it ever ceased to stand? Is there no future destiny for Israel in accordance with that oath? We trace it into the New Testament (Luke i. 54, 73); then we lose sight of it; but it has never been cancelled.

Isaiah

AMONG the prophetic chroniclers whose works are preserved in the Book of Kings Isaiah is the most conspicuous. He wrote the records of the long reign of Uzziah (2 Chron. xxvi. 22) and of Hezekiah (xxxii. 32) and must have been conversant with the events of the intervening period and probably lived into the reign of Manasseh. He was a sincere patriot and had a special mission to the rulers and people of his time. His gifts were equal to those of Moses though of a different character. His life was long, for he prophesied for half a century and was probably slain by order of Manasseh. From a literary point of view he was a man of great versatility, with strong power of idealizing and calling things which are not as if they are, with a flow of thought which was not a stream but a river. He was called by God and used by Him to tell out the grandest truths in the most sublime language.

Isaiah and his contemporaries give us a painful insight into the social and religious condition of the land in their time. The Ten Tribes were idolatrous and immoral. Their long impending doom came upon them during this age at the hand of the Assyrians. Punishment was delayed in the case of the Southern Tribes, though they too despised God's law. There were invasions followed by deliverances. Assyria was allowed to strike but not to destroy, and was itself to perish at the hand of Babylon. The other nations, Syria, Egypt, Phoenicia, Philistia, Moab, Ammon, Edom—all dangerous neighbours—were

also about to be reduced under the dominion of Babylon. And Babylon itself was in time to be cast down through the uprising of the Medes and Persians. Such was the political programme which would be fulfilled within little more than a century after Isaiah's death.

Meanwhile, as so often, there are marks of a far-reaching "spiritual purpose" running through this magnificent Book. It must be studied as a whole in the first place, read and re-read, in the light of the Eternal Spirit.

The following is the briefest possible analysis :—

Chaps. i–v. Judah desolate because of sin but to be restored on repentance, and to be a centre of light to many nations.

Chap. vi. Hearts hardened till the desolation was complete ; a tenth should be restored.

Chaps. vii–xii. This desolation at the hand of Assyria would affect Syria, Israel, and Judah. Then the Assyrian would suffer. Immanuel the Branch would bring Peace, Deliverance and songs of joy.

Chaps. xiii–xxiii. All the surrounding countries should suffer, and at last Babylon the great oppressor fall into the hands of Elam and Media.

Chaps. xxiv–xxxv. Attention concentrated on the land. Desolation because of sin followed by Divine intervention. The stone laid in Zion will be a sure foundation for the believer. A righteous King shall reign, the spoiler shall be spoiled; the Spirit shall be poured out ; the ransomed shall return to Zion.

Chaps. xxxvi–xxxix. Historical chapters (to be found also in 2 Kings xviii–xx), the only important addition being "the writing of Hezekiah" (Isa. xxxviii. 9–20). Hezekiah's seed to be captives in Babylon.

Chaps. xl–xlviii. The Prophet apparently regards

himself at this stage as one of the Babylonian captives. Perhaps he was so. They think their way is hidden, but God can restore them. He who raised up Abraham and protected Jacob will assert Himself against the idolatrous nations and will raise up One worthy to be called a Servant. God will prove a Redeemer and a Saviour, and Cyrus shall be his delegate, being named by One Whom he knew not. Thus Babylon shall fall, and Israel shall be restored as had been determined from the beginning.

Chaps. xlix–liii. Attention is now directed to the true Israel "the Servant." He shall restore the despised Jacob, bring out the prisoners, give light to the Gentiles, witnessing to God but despised by man, bringing blessing on God's people and retribution on the enemy, as at the Exodus. Peace and salvation shall come to Zion ; but at what a cost ! It involves the self-sacrificing, the sin-bearing of the Servant, who shall die and yet (strange to say) prolong His days.

Chaps. liv–lviii. Then the true Seed shall inherit the Gentiles, God shall satisfy every longing soul ; the promise to the seed of David shall be fulfilled ; and spiritual worship shall be established.

Chaps. lix–lxii. In spite of Israel's degeneracy God's Spirit shall work, bringing salvation to the far off regions of the world. The Anointed shall fulfil His task. Zion though forsaken is not forgotten.

Chaps. lxiii–lxvi. As in old days God remembered and pitied His people, so He will answer their appeal in their time of desolation. Chastisement must befall those who forsake and forget, but there shall be regeneration—a new heaven and earth. While the transgressor perishes as a solemn example, all nations and tongues shall see God's glory.

Even a dry analysis, stripped of all the wealth of imagery and appeal, gives an idea of Divine Purpose running through the history of the period and the prophetic writing built on it. But when we read the sixty-six chapters as a whole, spending on them sometimes a week, sometimes a year, we get an uplift, an inspiration, which can only mean that the breathing of God's Spirit which is embodied in those pages has reached our hearts.

They are a revelation of the Divine Being. He is high and lifted up : His ways are not our ways. He is the Mighty One of Jacob, the Holy One of Israel, the Rock, the Saviour, the Redeemer, sympathizing with Israel, who are still His Own people though they were rebellious. The Lord God of Hosts is so great that He counts the stars and holds the isles in His hand, yet the hungry and thirsty, the feeble and faint, and those that have no light find satisfaction in Him. He tells the future as easily as He remembers the past. He puts words into the mouth of His agents, the nations rise and fall at His command. The oppressed are to be set free, the desolate comforted, the outcast restored. The salvation of the Lord is the key to the Book as it is the idea embodied in the Prophet's name. Poetry, argument, irony, rhetoric, reminders of the past, hope of the future, terror of coming judgment—these are freely drawn upon to enforce the Divine appeal to the human heart.

Is the Book one ? Certainly not if the question is intended to suggest that it was all written *currente calamo* at one time. Parts take us back to the time of Jotham and Ahaz, other parts have to do with the age of Hezekiah, and perhaps the close dates from the age of Manasseh, whose Babylonian captivity (2 Chron. xxxiii. 11) may have been the foreground of the later prophecies.

From a linguistic point of view there seems no reason for doubting the unity of the Book. It has been said that the first thirty-six chapters contain about 158 peculiar expressions, and that seventy-nine of them are observable in the last twenty-six chapters. Isaiah manifestly had the whole wealth of Hebrew at his command. Neither the style nor the words are peculiar to the period of the Captivity. The thoughts of the two parts run in the same line. There is no indication of a new hand. The germs of the first part blossom out in the second, e.g. the rebukes on idolatry and the references to Zion.

The Hebrew MSS., the ancient versions, the Jewish traditions, are in favour of the unity of the Book. The celebrated "Praise of the Fathers" (Ecclus. xliv–xlix.) does not omit a reference to Isaiah. "Hezekiah (we read) had done the thing that pleased the Lord and was strong in the ways of David his father, as Isaiah the prophet who was great and faithful in his vision had commanded him. In his time (or by his means—*Syr.*) the sun went backward and he lengthened the king's life. He saw by an excellent spirit what should come to pass at the last, and he comforted them that mourned in Sion" (Eccles. xlviii. 22–24). Here Isaiah, who had been referred to in the previous verses as having a hand in the deliverance of Hezekiah from Assyria, is described as declaring the future (Isa. xlii. 9) and as comforting those that mourn in Zion (Isa. lxi. 2, 3). The unity of the Book seems to have been taken for granted in those ancient days, and the burden of proof lies with the modern students who question the traditional view.

The later chapters, xl–lxvi., as a whole have very little of what is usually called foreground, whether personal, historical or local. This is of course against the tying

them down to *any* age or authorship. Both parts are quoted freely in the New Testament, the exhortations as much as the predictions. Zephaniah, who lived in Josiah's time, appears to be acquainted with the latter part (Zeph. ii. 15; Isa. ix. 14).

The difficulty which so many students have felt in regard to the unity of authorship is founded partly on the occurrence of the name of Cyrus (xliv. 28, xlv. 1). When this difficulty was first felt it was not known that Cyrus was a dynastic name and that the grandfather of the deliverer was also called Cyrus. That the Eternal God should name one who was to do great things for Israel is not more remarkable than the naming of Josiah hundreds of years before he was born (1 Kings xiii. 2). That He should raise him up to do a special work (chap. xlv. 13) is what had been happening all through the ages. If the prophecies were to be pressed literally we should see how impossible it was for them to have been written in the age of the Restoration, for while Cyrus decreed that the *Temple* should be built, there is no reference to the rebuilding of the *city* in Ezra i. 2, 3. The true "building of Jerusalem" was the restoration of the people; and Cyrus did his part in this as Artaxerxes did in later days.

Apart from this, the promises contained in certain chapters of Isaiah are felt to be unique. This is true. Yet after all they are practical rather than apocalyptic. If the people had them whilst "by the waters of Babylon they sat down and wept," these comforting words must have been like a light shining in a dark place. Exile befel them, but God had not forgotten them. Restoration and salvation were sure. The people were to wait, as some waited for redemption in later days (Luke ii. 38) and others are waiting now.

In a word, when once the spirit of prophecy is recognized as running through the Bible and as conveying not only promises and threats to Israel, but also a programme of the Mission of the Son of God the words of the Prophet Isaiah, his later as well as his earlier utterances, have a specially important place in the Old Testament.

The relationship of Isaiah to the earlier Books is very striking. The first part (chaps. i.–xxxix.) refers about ten times to Exodus, three times to Leviticus and ten times to Deuteronomy. The second part (chaps. xl.–lxvi.), gives four references to Genesis, five to Exodus, five to Leviticus, two to Numbers, ten to Deuteronomy. Each part has links with other Books of the kingly period, prophetic and poetic. Each part has a tendency to repeat itself or to adopt recurring formulæ. Moreover, there are some passages in the first part which recur in the second. It should be added that both parts are freely used in the New Testament and the whole Book is there regarded as a work of sacred authority. It is a grave misfortune that the sublimity and gravity of this magnificent series of utterances should be lost sight of whilst students are bandying to and fro the arguments for and against the question of compilation. On this question there is little to be added to the careful analysis by the late Dr. Kennedy, *The Unity of the Authority of the Book of Isaiah* (Clarke & Co.). See also Prof. Margoliouth's *Lines of Defence* and Dr. Sinker's *Hezekiah and his Age.*

There is a Chaldee Paraphrase of Isaiah by Jonathan Ben Uziel, who was regarded as of high authority among the Jews. It was translated some years ago by C. Pauli, a missionary to the Jews. It brings out both the spiritual and the Messianic character of Isaiah as it was understood by students of Isaiah's own nation.

Nahum

THIS Prophet is an Elkoshite, probably a Galilean Capernaum (the village of Nahum) may have been named after him. He gives us no date so that we have to judge by the contents of the Book. His short Prophecy was written against Nineveh, the oppressive city, which had forgotten the days of Jonah and had to be reminded of the downfall of No-ammon. Josephus assigns the Book to the reign of Jotham. The attributes of God, His goodness and severity, are set forth in the first chapter to cheer his waiting people, and the words of Isa. lii. 7 are repeated to remind them that there is something to hope for.

The destruction of Thebes (No-ammon) here referred to may have taken place in the time of Sargon or in that of Esarhaddon (672) or Assurbanipal (665). It was evidently in the past, and it had been inflicted by the hand of the very people who are now threatened. The "hammer" is to come against Nineveh, whose violence, robbery, whoredoms and witchcraft are briefly portrayed. There are some foreign words in the Book which have led some students to conjecture that Nahum was himself a captive, but this does not seem likely. His references to Exodus and Isaiah show that he was in touch with Scriptures both ancient and (in his time) modern. Every oppressive nation can learn from Nahum, while the oppressed are reminded that God is good and is a stronghold in the day of trouble (i. 7).

Habakkuk

THERE is no date to this Book, but it is probably in its right place between Nahum and Zephaniah. It predicts the attack of the Chaldeans because law and judgment were neglected. Some utterances are reminiscences of Deuteronomy and Joshua (see i. 6 ; iii. 3, 5, 16, 19), others seem to show that the writer was in touch with Isaiah and Zephaniah (see i. 5 ; ii. 14, 18, 20), others take us back to the Song of Deborah (iii. 3, 10).

From a New Testament point of view the most striking passage is chapter ii. 3, 4—the certainty of God's utterances (which were to be written down), the call to faith (compare i. 5), and the relation between faith and righteousness (see Rom. i. 17 ; Gal. iii. 11 ; Heb. x. 38).

The vigour and sublimity of Habakkuk's prophecy is unequalled. Who read it when it was written ? and who profited by it ? It must have stabbed some hearts and consciences in the time of the later Kings of Judah.

In the first chapter Habakkuk is a man of prayer ; in the second he is called up to his watch-tower ; whilst in the third his thought and utterances are sublime as he refers to God's dealings in the past in the days of Moses and Joshua when God's glory covered the heavens, and overflowing of the waters passed by, and the sun and moon stood still in their habitation. The close is sudden. The prophet is overwhelmed with the vision which had been granted to him, but he knew that he might have rest in the day of trouble.

Zephaniah

THIS writer gives us his date and an outline of his genealogy, which apparently links him with Hezekiah. He wrote early in the days of Josiah, while the land was eaten up with gross idolatry. Things had gone from bad to worse, but "the day of the Lord" was at hand when the threats contained in Leviticus and Deuteronomy should be fulfilled. The little Book is a network of references to the Pentateuch and the Prophets. The utterances of Isaiah, Joel and Amos had left their mark on one mind at any rate. These utterances not only had to do with Judah but also with the surrounding nations, Philistia and Crete on the west, Moab and Ammon[1] on the east, Ethiopia on the south, and the remnant of Assyria (which was now in a secondary position) on the north—all should feel the chastening hand of God. The Lord would "visit" the remnant of Judah and would "turn their captivity"; at the same time, desolation was denounced on "the rejoicing city that dwelt carelessly," which said in her heart, "I am and there is none beside me" (ii. 15, compare Isa. xlvii. 8).

The practical application comes in the third chapter, "Wait upon Me," "call upon Me," "rejoice in Me." There is to be restitution; the Lord, the true King of Israel, is in the midst and is mighty to save.

[1] The reference to Sodom and Gomorrah in connexion with Moab and Ammon is specially noteworthy (ii. 9).

Thus while we get a revelation of God's anger against the rebellious (i. 15, 18; ii. 2) we have a picture of the joy and rest of the Divine heart when the purposes of love are fulfilled (iii. 17).

It is difficult for us to throw ourselves back into the days of glaring idolatry described by Zephaniah and the contemporary writer in the Kings. This Book must have come like a bombshell on them and must have prepared the way for the Reformation conducted under Josiah.

After all the Lord took far greater pleasure in His people than they took in Him. Is it not always so? And have we not here an unveiling of the Divine glory and a preparation for a grander intervention?

Jeremiah

JEREMIAH of Anathoth, one of the towns allotted to Ithamar, was Priest, Poet, Historian, Preacher, Prophet. He lived through the terrible times that befel the land after the death of Josiah, for whom he lamented (2 Chron. xxxv. 25). Two of his predictions are referred to in 2 Chron. xxxvi. 21, 22, and his warnings to Zedekiah are spoken of in verse 12. The account of the reign of Zedekiah and of the restoration of Jehoiachim (2 Kings xxiv., xxv.) is reproduced in the 52nd chapter. There are several other historical sections in his Book, and a great deal of personal narrative. We last hear of him in Egypt, whither he was compelled to go by some of his fellow-countrymen. Sometimes he writes of himself in the third person (e.g. xxv. 13), sometimes in the first (e.g. xxxv. 3).

His sermons convicting the people of unfaithfulness and ingratitude are forcible and pathetic. From the thirteenth year of Josiah he was witnessing for God amidst hostile audiences, narrowly escaping their hands at times. His written report of his utterances, put down by the order and under the help of God Who brought all things to his remembrance, was destroyed by Jehoiakim, but re-written with additions. Zedekiah was afraid of him but did not obey him. Some of his brightest visions came to him whilst he was in prison (see chaps. xxxii., xxxiii.).

As regards style he often slipped out of prose into poetry

and out of preaching into prayer. He was a man of sensitive nature, easily depressed, hot against his adversaries (of whom he had many), either using or writing Psalms, boldly expostulating even with God Himself, and appealing to the people to return to the Fountain of living waters. His call is clearly narrated in chapter i. which may be taken as the text of the whole Book. At times we find symbolical objects and actions, e.g. the girdle (xiii.), the potter (xviii.), the pot (xix.) ; but there is very little of the kind called Apocalyptic in his Book.

By comparing the dates given in various chapters we can see that the Book as we have it is not in historical order. The LXX has attempted to improve the order and at times to condense the substance and correct the text. Even the spelling has suffered, Nebuchadnezzar's name being spelt in two ways in one chapter (xxix. 1, 21 ; xxxix. 1, 5).[1]

Jeremiah frequently repeats himself. See vi. 13–15 ; vii. 30, 31 ; x. 12–16 ; xi. 20 ; xxx. 10, 11 ; xlviii. 7 ; xlix. 19–21. All these passages will be found in other places in the same Book. But the most instructive characteristic of Jeremiah is the free and frequent use he makes of his predecessors without acknowledging the debt he owes them. These quotations are largely from the Pentateuch, the Psalms and the Prophets. His use of Isaiah is the most striking. Being a priest he probably had special opportunities for studying and meditating on the writings of the men of God who had gone before him. Even the short Book of his contemporary Zephaniah is known to him (compare Zeph. iii. 20 with Jer. xiii. 11 ; and see below).

[1] The name is spelt in three ways in the Hebrew Bible.

Turning to the substance of the addresses and predictions, we find them intensely earnest and practical. Many are addressed to outside nations—Egypt, Philistia, Moab, Ammon, Edom, Damascus, Kedar, and Elam (xlvi.–xlix.). At last Babylon itself, the conquering and oppressive power, is to perish, as Sodom and Gomorrah had been overthrown, and it would be at the hands of the Medes (chaps. l., li). Thus retribution would come on Babylon and restitution to God's people. This double edge of the sword of God's Judgments is manifested throughout the Bible.

The most notable predictions bearing on the destiny of Israel are in chapters xxiii. and xxxiii., which set forth the raising to David of a righteous Branch (compare chap. xxx.), chaps. xxv. and xxix., which taught that the downfall of Babylon would synchronize with the restoration of Israel in seventy years; the promise of a new covenant (xxxi.) which should be superior to the Mosaic in that it would be more spiritual and would provide a way of pardon which was never so much as named in the old. Another memorable chapter is the thirty-second. Here the prisoner is ordered to purchase an estate. He does it in a spirit of prayer amidst great perplexity, but gets a promise in return with the words originally given to Zephaniah (iii. 17), "I will rejoice over thee." This class of utterance must have been specially cheering at the time. It reminded the people that there was "joy in heaven over the repentant" and that God was not to be regarded as an imperturbable Being Who left every one to their fate, or Who only brooded over their misfortunes. Divine sorrow always led to action.

There is the greatest diversity in the style and in the method of appeal to which Jeremiah resorts; we have

lyrical poetry, ironical taunts, the use of the refrain, the force of the question, the power of prayer and also restraint in prayer (xiv. 11), short visions with their explanation, symbolical action, and, beneath all, deep feeling. Five times over amid terrible threats come the hopeful words, "make not a full end." God was slow to anger and never forgot the original charter. He was the God of Israel, i.e. of all the tribes of Jacob, and there was a remnant or nucleus of all the tribes in Jerusalem at the very time of its desolation.

We get some idea of the composing and publishing of the prophetic Books from Jeremiah's narrative. In chapter xxxvi. we are told that in the fourth year of Jehoiakim (which was also the first year of Nebuchadnezzar, xxv. 1) Jeremiah is instructed to write all that God had spoken to him up to that date, that the people might once more hear, return, and be forgiven. Accordingly, he dictates the whole to Baruch, who reads it on a public occasion some months later, when the work was ready. At last the matter gets to the ears of the King. We learn from this narrative how the memory of the prophet was quickened so that he could reproduce the words that God had given him, and how his various utterances were published to the throngs who crowded into the Temple courts.

It should be added that one short message which was to be sent to all the surrounding nations is written not in Hebrew but in Aramean or Syrian, which was the *lingua franca* of the whole region (see chap. x. 11).

Ezekiel

ALTHOUGH Jeremiah and Ezekiel were contemporaries and fellow priests, they lived in different regions and had different characters. Ezekiel was one of the captives who were carried away with Jehoiachin, and he was settled on the Chebar—probably a branch of the Euphrates. His dates are Captivity years, and may be reckoned as one year ahead of that of Zedekiah's reign. We have reference to the fifth, sixth, seventh, ninth, tenth, eleventh, twelfth, twenty-fifth, and twenty-seventh. Thus while Jeremiah was preaching in Jerusalem, Ezekiel was ministering to the captives, and the subject of their addresses was much the same. Ezekiel had not the tenderness of Jeremiah. He was severe. He had many more visions and spoke much in parables, exemplifying his teaching by symbolic actions which were sometimes very startling. His message was largely one of rebuke, vindicating the justice of God and confirming His promises. He was fond of certain formulæ, e.g. " Ye shall know that I am the Lord," " I the Lord have spoken it," " Sword, pestilence, and famine," "An end is come," God " wrought for His name's sake." He reiterates, " I will overturn, overturn, overturn " (compare Jer. vii. 4 and xxii. 29), and " he smites with his hand and stamps with his foot as he speaks " (vi. 11). Note the nineteen references to the sword in chapter xxi. He is carried hither and thither in vision and is a spiritual *clairvoyant.*

While ministering to his own little colony and to his

nation he shows his familiarity with the history of his forefathers and the writings of his predecessors. But he also delivers messages to the outside nations, Philistia, Tyre, Moab, Ammon, Edom, Egypt, and it is interesting to compare them with the messages of Jeremiah, which are distinct, though on the same lines. The predictions concerning Gog and Magog (chaps. xxxviii., xxxix.) stand alone. How far are they fulfilled? They reach far into the future and culminate in "the latter days." In this respect they bear comparison with the far-reaching visions recorded by Daniel.

The most notable utterances concerning Israel and Judah, who are sometimes distinguished and at other times combined, are the promise of the Shepherd, the outpouring of the Spirit (xxxix. 29), and the restitution of God's people (xxviii. 25, 26); Samaria and even Sodom are to share in this restitution (xvi). The last nine chapters give a picture, partly literal, partly ideal, of the restored Temple and the renovated land. Many of the earlier visions were apocalyptic in character, e.g. chapter i., but in these last chapters we recognize the same mysterious guidance and the same appeals to the visionary eye which the last Book of the New Testament brings before us.

Many of the technical words and rites with which we are familiar in Exodus and Leviticus are reproduced. The Temple of Solomon also furnishes both words and plans for the spiritual architect, while the borders of the land are based on the original promise to Abraham (Gen. xv.), and on the outlines set before us in Num. xxxiv. and in Joshua. Still there are some things in these chapters which evade us, and we are inclined to say with Ezekiel's first hearers, Doth he not speak parables? (xx.

49). Modern geographical and topographical researches open up the question whether the country which lies between Western Palestine and the Euphrates may not be opened out to cultivation through industry and irrigation and entirely lose its present desolate appearance.

There is a distinctly spiritual ring throughout the Book. Heaven is opened to the writer. He is carried hither and thither in vision. The scenery in the first chapter is subordinate to the central truth that the glory of the Lord upon the throne is presented under the appearance of a human being. Thus, whilst idolatry is to be stamped out, the worship of the God-man is to take its place. Ezekiel is universally addressed as Son of Man, as if to remind him that he had the treasure in an earthen vessel, but he is to speak God's words to the people without fear, having the strong hand of God upon him, and bearing a heavy burden of responsibility. Whilst he was speaking to the little company on the Chebar great events were happening in the land of his birth, and the dates given in many of the chapters help us to realize what these were. Many old expressions and reminiscences are found in his pages, especially the notable phrase, "They shall bear the punishment of their iniquity" (xiv. 10), which is to be compared with Lev. xxvi. 41, 42, and with Isa. xl. 2. Israel's unfaithfulness to the Mosaic covenant is vividly set forth in the sixteenth chapter, and the promise of a new and everlasting covenant is added, as in Isa. lv. and elsewhere. The appeal contained in the eighteenth and twentieth chapters based upon the history of the past is a wonderful exposure of the people's failure and of God's willingness to save. God's Holy Mountain is still to be the centre for the restored people, and the Good Shepherd of the House of David is to be set over them (chap. xxxiv.).

Daniel

THE Book of "the Prophet Daniel," as our Lord calls him, is unique in the Old Testament, and calls for special treatment. The first half claims to be historical, and Daniel must have been its authority; the second half is prophetical and is partly in the first person. Daniel was apparently of the Tribe of Judah, perhaps of the family of David, and was deported in company with Jehoiakim. It is curious that neither the Kings nor the Chronicles give us the date of this deportation; nor does Daniel give the year, though he mentions the invasion which led up to it as beginning in the third year of the King. The invader was Nebuchadnezzar, who was already associated with his father on the throne of Babylon. His first actual year was Jehoiakim's fourth (see Jer. xxv. 1).

The contents are as follows:—

Chapter i. is personal, concerning Daniel and his three friends.

Chapter ii. records Nebuchadnezzar's dream and its interpretation. It deals with the rise and fall of Empires, and takes us on from his own time to the downfall of the subdivided (Roman) Empire, which is to be effected by the stone cut without hands, i.e., by a superhuman agency. The King hearing the forgotten dream expounded, confessed that Daniel's God is a revealer of secrets.

Chapter iii. narrates how God delivered those who were

loyal to Him from the fire, so that the King himself realized that there was "no other God that could deliver after this sort."

In chapter iv. the King dreams of his downfall and debasement, which was to last "seven times." Daniel expounds, and exhorts the King to repent while he has time. A year passes; his pride continues; the doom is accomplished; afterwards reason returns; and the King acknowledges God.

Chapter v. takes us on to the time of Belshazzar, some forty years later. While banqueting he orders out the Temple vessels taken by Nebuchadnezzar from Jerusalem. Over the candlestick or lampstand he sees the fingers of an unseen Being writing strange words. Daniel, now an aged man, is summoned from his retirement to read them. He does so, and Belshazzar's doom follows.

Chapter vi.: a decree is extracted from Darius which is ineffectual to stop Daniel from praying three times a day with his face towards Jerusalem. The mouth of the lions who were to destroy him are closed. Darius acknowledges the living God, Whose dominion shall be for ever.

Owing to the historical element herein contained, the Book of Daniel is classed by the Jews among the Post-Captivity histories, with Esther, Ezra and Nehemiah.

In spite of the marvels contained in these chapters the narrative is in the simplest style, and the lessons impressed on the imperial rulers are what are needed for all time. They have awakened intense interest in every age, and not least in the present time of enthusiastic research and keen scrutiny.

The analysis of the remaining chapters is as follows :—

Chapter vii. Daniel's first dream and visions in the first year of Belshazzar's rule over his father's kingdom. Guided

by a heaven-sent interpreter, he understands that there are to be four kingdoms, and out of the fourth ten Kings (or Kingdoms) should arise ; three of these are subdued by the little Horn, a comparatively insignificant Power at first, into whose hands the saints are given for three and a half " times." Then One like the Son of Man was to reign with His saints for ever. The parallel with Nebuchadnezzar's dream is unmistakable.

Chapter viii. takes us two years later. A vision is seen by Daniel at Shushan (see Esther i. 2). Medo-Persia is conquered by Greece, from one of the four kingdoms which succeeded there should rise in the latter time a crafty Power which would desolate the Sanctuary for 2,300 " evening-mornings " and then should be broken without human hand.

Chapter ix. In the first year of Darius (see v. 31 ; vi. 28) Daniel reckons that the seventy years predicted by Jeremiah were over. He prays, in accordance with the law of Moses, for the city called by God's name, and pleads that God's attributes should be exercised in behalf of Israel. The answer comes, at the time of the evening oblation ; as there had been seventy years in the past, so there should be seventy " weeks " or periods of seven (? years) in the future. They should begin from the issue of the Decree to rebuild Jerusalem ; they should include the time of the Messiah, and should lead up to the consummation and outpouring of what was determined on the Desolator.

Chapters x.–xii. The third year of Cyrus ; a vision of what was to befall Israel in the latter days. It includes a break up of the Greek Empire, wars between the Antiochi and the Ptolemys, intervention of the Romans, the wilful King, the desolation, the deliverance, the resurrection,

and the restitution in which Daniel should have a share. Two dates are given, viz., 1290 days and 1335 days.

As we survey the Book as a whole, many things strike us. First, there is the life and character of Daniel, his humility, his steadfastness, his wisdom, his prayerfulness, his righteousness. The references to him in Ezekiel (xiv. 14–20 and xxviii. 3) show that the fame of him had travelled from Babylon to the Chebar. He was one of the many-gifted Jews who passed from under the Babylonian to the Persian Empire; he probably died in Susa. The scenery of the Book is Babylonian and Persian, and there is not an indication of its having been written in Palestine. It is freely referred to in the Apocrypha, and the Prophet's visions are appealed to by the Lord Jesus, and are interwoven into John's Apocalyptic vision.

Recent research has thrown light on many things in the Book which formerly seemed perplexing, e.g. the name of Belshazzar, the Greek names of musical instruments in Babylon, the use of the Aramean or Syrian language from chapter ii. 5 to the end of chapter vii., the reference to the Chaldeans as a sort of guild (ii. 2). In these and other respects the historic framework is cleared and the student can look with uninterrupted gaze first on the recorded exhibitions of divine Power and goodness, which are somewhat analogous with those of which we read in Exodus. The same God still rules and the claim of His people is still vindicated.

Alongside of these events are the visions and prophecies bearing on the rise and fall of the great Empires, Babylonia, Persia, Greece, Rome (Syria and Egypt were never Imperial). The world had to learn that God was the King; He putteth down one and setteth up another.

Lastly, there is the prophecy of seventy weeks (chap.

ix.), which has been so perplexing to students from the time of the LXX onwards, but which points with unerring finger to Him Whose coming was announced by Himself with the words, " the Time is fulfilled " (Mark i. 15).

Students will be able to learn much from *The Book of Daniel from the Christian's Standpoint*, by Dr. Kennedy (King's Printers). The idea that the Book was the work of a Maccabean Jew has been forcibly exposed by Dr. Wilson of Philadelphia (*Did Daniel write Daniel ?*). The chronology may be studied in the light of Sir Isaac Newton's Commentary. The present writer has discussed it in his *Grammar of Prophecy* (King's Printers). See also *Daniel, Darius, and Cyrus*, by Dr. Horner, of Pittsburgh.

Haggai

THE name of the prophet may be compared with Haggiah (1 Chron. vi. 30).

The dates in his little Book enable us to locate it exactly as belonging to B.C. 520 and to adjust it to the events recorded in Ezra iv. 24; v. 1, 2; vi. 14. The Prophet urged the leaders and the people to "consider their ways," and through his preaching, in conjunction with that of Zechariah, the Lord stirred up their spirits to complete the House of God. The Lord was with them as He had promised when they came out of Egypt (Exod. xxix. 45, 46; compare Neh. ix. 20; Isa. lxiii. 11). The glory of the latter House was to be great. All nations were to be shaken. Even heaven and earth would totter. But Zerubbabel was a chosen servant, even as a signet on God's hand. He is evidently one of the typical men of the Old Testament, like Jacob and David—a house-builder—whose work should foreshadow some greater house-building. If it were not so, we could not understand the sublime ideas with which his work is associated (compare ii. 6, 7 with Heb. xii. 26). This then is the key to the Book. It had its immediate object and it had its far-reaching purpose, for the house-building of the true Zerubbabel is still going on. (See 1 Peter ii. 4–10.) All nations have an interest in Him (ii. 7–9).

In his account of the desolation of the land (i. 6) Haggai quotes Lev. xxvi. 26, "Ye shall eat and not

be satisfied," with Deut. xxviii. 38, " Ye shall carry much seed out into the field, but shall gather little in," as some of the earlier prophets had done. Drought and famine were always recognized as God's chastisements. On the other hand, Haggai is the messenger (angel) of the Lord (compare Mal. ii. 7), and it is the Lord Who stirred or wakened up the spirit of the royal and priestly leaders (compare Ezra i. 1). From Him come the cheering messages which ran through the Bible, " I am with you," " fear not," and the old covenant of the divine spiritual presence which was granted in the period of the Exodus was still running (chap. ii. 5). The serious question remained, would the people take warning ? would the blasting, mildly threatened in Deuteronomy and again in Amos iv. 9, 10, act upon the conscience of this slack people ? The Book of Ezra gives the answer.

Zechariah

ZECHARIAH was the son of Barachiah, the son of Iddo, and probably succeeded his grandfather in the priestly office (Neh. xii. 4, 16). He was associated with Haggai in the task of stirring up the people, the two Prophets combining with the Prince and the Priest, Zerubbabel and Joshua ; and his death as a martyr is apparently referred to by the Lord (Matt. xxiii. 35).

He had much more to write than was permitted to Haggai. He brings out the spiritual side of the past history, reminds the people of the messages of the former prophets (i. 4 ; vii. 7), and of their own hardness of heart. The vision of the Four Horns (i. 18) reminds us of Daniel. The measuring line (ii. 1) takes us to Ezekiel, the brand plucked from the burning (iii. 2), and a reminiscence of Amos, which Haggai also referred to. The seven eyes of the Lord (iv. 10) take us back to 2 Chronicles. The call to righteousness (vii. 9, 10) is worded in the language of Exodus, and the penalty of scattering (vii. 14) comes from Leviticus and Deuteronomy. The prospect of Jerusalem (viii. 3, 6, 7, 8, 13), reminds us of Isaiah and Jeremiah. The old messages concerning the surrounding nations are not forgotten (chap. ix), and the Restitution promised by Isaiah, Hosea and Micah shall be accomplished (chap. x.).

Besides these reaffirmations of ancient utterances spoken by the Lord " in His spirit " (vii. 12), there is a series of predictions which we are compelled to read in the light of

the New Testament as Messianic. The Branch, the Servant of the Lord, is to come ; He shall be a Priest upon His throne ; the iniquity of the land shall be removed in one day. The righteous King shall come amid shouts of joy, riding not on a war-horse but on a young ass. The price of thirty pieces of silver is given to indicate the little value set on the Coming One. But the day would come when the highest and lowest in the land should look on Him Whom they had pierced and should mourn as they did for Josiah. The Shepherd should be smitten and the sheep scattered, but God would not forget His people. Living water should go from Jerusalem, east and west, summer and winter. The Lord would be King and there should be no more curse. His enemies should perish ; His people should be holy.

This brief survey shows how far-reaching Zechariah's message is. Some students have thought that he incorporates part of his utterances from earlier prophetic writers, as we have seen in the case of Isaiah and Micah, and of Jeremiah and Obadiah. The language of the ninth and later chapters makes this quite possible, though by no means certain. The apparent references to Isaiah are numerous (see Zech. i. 11, 17 ; ii. 10, 11 ; iii. 8 ; vi. 13 ; vii. 9, 10 ; viii. 3, 23 ; ix. 12, 16 ; x. 10, 11 ; xii. 1, 2 ; xiii. 9 ; xiv. 16, 17, 20). But Zechariah shows a full acquaintance with all parts of the Old Testament. This is partly accounted for by the fact that he was a priest, and as such he had special opportunities of studying the works of "the former prophets" which he knew to be inspired (i. 4 ; vii. 7, 12). Although his Book is comparatively short, it is rich in truth, in warning, in encouragement, and in illustration. Large use is made of its teaching in the New Testament. It begins with Temple-

building, but it reaches on to the coming of the day of the Lord and the glory of the House of David, when Jerusalem shall be the centre of worship for all tribes and nations. The later chapters are to the Old Testament very much what the Apocalypse is to the New.

It is interesting to study the Jewish view of Zechariah, in the pages of the celebrated Spanish Jew, David Kimchi, who flourished at the end of the twelfth century. A translation of his work was published by Alexander McCaul in 1837.

As we study Zechariah's pages we realize that many scattered hopes and illustrations which run through the Old Testament are combining and are about to be embodied in the intervention of One Being in the interests of the human race.

Malachi

WE now reach the last of the prophets. We do not know his real name for certain, or his exact date. In 2 Esdras i. 40 he is called an angel of the Lord, i.e. a messenger (compare Mal. ii. 7).

He is manifestly a post-captivity Jerusalem prophet. His style is pointed rather than poetical, and highly ironical, putting objections into the mouth of his hearers and giving shrewd answers. The Temple-building is now an accomplished fact, but popular enthusiasm has died away. Temple service is being carried on in a perfunctory way, the country is under the rule of a Pasha or Governor. Not a word is spoken about the family of David. Priests, Levites, men of Judah, sons of Jacob, are in full evidence, but they have to be reminded of their old covenants. If it were not that God was unchangeable they would have been consumed. They are practically ignoring God, to Whom they were "married." The claim of the Law of Moses, "the servant of God," on their heart and conscience is once more urged, and the curse on disobedience threatened. They are warned that Elijah the prophet will be sent to them and that God's messenger (the true Malachi) will prepare the Lord's way (see Isa. xl. 3), coming just before "the great and terrible day" proclaimed by Joel ii. 31. Once more the call to "Return" rings forth in words borrowed from Zechariah (i. 3), and again the door of hope is pushed wide open to the

Gentiles (i. 11, 14) the offering of whose incense and *minchah* shall be pure, i.e. unpolluted, and not restricted to this or that particular mountain (John iv. 21).

The course of the prophetic utterance is supposed to be broken at chapter iii. 16, but this is uncertain, for the whole style of the Book is irregular.

The call to filial loyalty and reverential fear is based on the love of God Who is a Great King (see Ps. xlvii. 2); and the people are warned to flee from the wrath to come, probably a prophetic reference to Antiochus Epiphanes, as they were in the days of the second Malachi, John the Baptist, when Jerusalem was about to be stricken by Rome. The prophecy might almost have been written by John, who was himself a priest, as perhaps Malachi was. The Jews thought it was the work of Ezra, but it was probably the work of an unknown contemporary.

The Book is in one sense a very sad one; the people had been restored but not regenerated; the law had failed to produce righteousness; Nehemiah's energy and Ezra's learning had proved ineffectual. Yet God remained; His promises were sure and world-wide in their purpose; He would come as He had never come before; one like Elijah should break up the fallow ground and then the Messenger of the (new) Covenant should visit His Temple.

The prophecy is introduced as a burden of the word of the Lord and is directed to Israel as a whole. The word "burden" is a very common one in its ordinary sense (e.g. Exod. xxiii. 5) and is used of a duty or charge laid on any one, as in Numbers iv. 15. It is probably used first in a prophetic sense in 2 Kings ix. 25, "The Lord laid this burden upon him." In Proverbs xxx. 1 and xxxi. 1 it is translated "prophecy" in the A.V., which seems a misfortune. Note the discussion on it in Jer. xxiii.

33–38, in spite of which we find it used in the same sense in Nahum, Habakkuk and Zechariah. It was evidently no pleasure to Malachi to speak as he did. He had to remind the people of the curse of Deut. xxviii. 20 (Mal. ii. 2, where we should read "the cursing," the expression being peculiar), and he convicted them out of their mouth, the words, "what a weariness" (i. 13) being contracted into a single word which may often have been on their lips. A contrast is presented between the priests of that day and the original house of 'Levi. "My covenant WAS with him . . . The law of truth WAS in his mouth . . . he turned away many from iniquity," but now they had caused many to stumble and they had departed from the way. The covenant of peace (Mal. iii. 1, Num. xxv. 12) had become a dead letter, and the angel of a new and better covenant must intervene. The people should yet have an opportunity to escape the smiting of their land with a curse or utter destruction; but would they listen? The few would continue in the fear of the Lord, but the prospect of the rest was sad enough; still they had Moses and the prophets.

So the curtain falls on the revelation of the Divine mind in the Old Testament.

THE OTHER BOOKS

Psalms

THE Book of Psalms stands in the Hebrew Bible without the name of an author or compiler. Some ancient authority divided it into five Books, ascribing Book I (i.–xli) to David, Books II (xlii.–lxxii.), and III (lxxiii.–lxxxix.) to the diligence of the men of Hezekiah (see Prov. xxv. 1), and Books IV.–V (cvii.–cl.) to the period of the Captivity. It is doubtful if this division (xc.–cvi.) is of high authority. The titles of the Psalms represent an ancient tradition, but in some cases they seem to be out of place.

The 18th Psalm is also in 2 Sam. xxii. The 96th, 105th and 106th are said to have been sung on the occasion of the bringing the ark into Jerusalem, having been composed by David for this purpose (1 Chron. xvi).

There are certain repetitions in the Book. The 70th Psalm is found in Ps. xl., and the 53rd in Ps. xiv. ; Ps. cviii. is compounded from parts of the 57th and 60th ; while the last words of Ps. li. are supposed to have been added after one of the many desolations to which Jerusalem was subjected. The LXX throws the 9th and 10th into one ; also the 114th and 115th ; on the other hand, it breaks the 116th and the 147th into two, and it adds a short Psalm at the end of the Book.

Some of the Psalms are alphabetical, each verse or series of verses following the order of the Hebrew alphabet. The 25th, the 34th, the 37th, the 111th, the 112th, the 145th, and notably the 119th are of this character, whilst the 9th and 10th show marks of having been parts of one alphabetical Psalm though some of the letters cannot be detected.

Passing from the form to the substance, and regarding this precious collection as a whole, we find it to consist of a series of semi-independent hymns, frequently linked with the past by brief historical allusions, expressing the outpourings of the soul before God in joy and sorrow, and often containing a Divine response. There are consequently rapid changes even in the same Psalm. The human spirit cries out of the depths, and then enters the height of exultation. The enemies are in power, saying false and bitter things, but the appeal to God brings the long-waited-for triumph. God is very present though at times He seems far off. Zion, the Temple, the Tabernacle, the Oracle (i.e. the mercy seat) are all types and signs of the Heavenly and Spiritual Courts in which God dwells. All the Divine attributes so far as revealed are appealed to, and God is called upon boldly by such titles as Rock, Fortress, Light, Sun, Shield. To get into touch with Him is to have salvation, pardon, redemption, quickening, while to forsake Him means ruin, darkness, *sheol*. The strength of Hebrew partly lies in the use of substantives where we should ordinarily use adjectives, and it is this that gives such force to the Psalms. But after all we are compelled to realize the constant inbreathing of the Eternal Spirit, seizing the writers, lifting them up to a high level, giving them a wide outlook, inspiring them with confidence, and adapting their expressions to the needs of

all the world. Some reach far beyond ordinary human experience. The 2nd, the 16th, the 40th, the 110th the 118th and some others stood or waited until the Lord Jesus came and solved their enigmas. Some utterances are waiting still, for "we see not yet all things put under His feet."

In order to get the full benefit of this wonderful collection we must ponder it and study it in various ways. What do the Psalms say of themselves? What do other Books of the Old Testament say of them? What testimony is afforded to them by the Christian experience of the past 2,000 years?

Three or four books have been brought out of late illustrating the use and application of the Psalms in history and experience by Ker, Marson, Monro, Prothero and Walpole, and the list might be added to, for every sorrow and joy, every victory and defeat, every enigma and misunderstanding in human life seems able to express itself best in words borrowed from the Psalms. We see this notably in the utterances of Jonah and Jeremiah and of our Lord upon the Cross, and we can trace it in the language of St. Paul.

One of the most useful books for the careful analytical study of the Book is *The Student's Handbook to the Psalms*, by the late Dr. John Sharpe, formerly Fellow of Christ's College, Cambridge, a devoted student of Biblical Hebrew from boyhood. In this book we find a full study of Hebrew poetry the characteristics of which are most instructive, together with an inquiry into the influence of Nature and of national history on the wording of the Psalms. It is shown that the Book is not arranged like a modern hymn-book by subject or authorship, but that there are indications of a chronological arrangement which

may be judged partly by contents and partly by style and spirit. Then follows a study of the curious headings of the Psalms and a discussion of the strange fact that the LXX interpreters did not understand them and did not always arrange them in the same way. A distinction is made between those which are strictly historical—these being confined to the time of David—and those which appear to be musical and liturgical. At any rate, Dr. Sharpe has no hesitation in regarding them as authentic, while he gives fair and frank consideration to the views of those who think otherwise.

With regard to authorship Dr. Sharpe inquires whether the Psalms ascribed to David are too literary, too theological, too spiritual, for such authorship ; and before answering he analyses every Davidic Psalm and considers the use of every Davidic word. His conclusions will bear comparison with those of the late Canon Fausset in his "undesigned coincidences" between David's Psalms and the glimpses we possess of the King and his words in the Historical Books.

The Psalms are ascribed to the family of Korah, to Asaph, to Solomon, Heman the Ezrahite, Ethan the Ezrahite, and to Jeduthun, whilst only the 90th has the name of Moses prefixed to it. With regard to the actual teaching of these sacred compositions, the Messianic hope and the life beyond the grave which is bound up with that hope is the most interesting subject and is viewed by Dr. Sharpe in connexion with the New Testament. Alongside of these topics are the great moral questions bearing on the judgment on the nations and on the personal oppressor and unbeliever.

The work to which we are calling attention, and which is published by the King's Printers, came out in 1894.

Since that time students have been busy on the Psalms in various directions. Certainly one of the most fresh and illuminating of books on the subject has been Dr. J. W. Thirtle's work on *The Titles of the Psalms* (Frowde, 1904). He points out that the key to these titles seemed to be lost but he claims to have found it in a very simple way.

Dr. Thirtle observes in the first place the natural fact that there is a distinction between the authorship of a Psalm, its object or occasion, and the class of music to which it is set. He observes that in the old way of writing Hebrew books there would be no space-pauses between Psalm and Psalm, and that consequently these two classes of notes, one of which might precede a Psalm and the other follow it, would be run together and that copyists and translators would easily be misled as to the connexion of these titles and postcripts with the Psalms in question. He then selects a wholly independent Psalm in order to illustrate the point, viz. that contained in the third chapter of Habakkuk. This has a prefatory note and a postscript. The one is "a prayer of Habakkuk the Prophet upon Shigionoth; the other is "to the chief singer on my stringed instruments." Its class is "a Prayer," its author Habakkuk and its special character Shigionoth (loud cries). The statement at the close is exclusively musical. Here then is the missing key, and Dr. Thirtle proceeds to apply it to the whole Book of Psalms with remarkable ingenuity and success. This leads the author to another point, viz., the indication that some Psalms are adjusted to the leading points of the Jewish calendar, viz., spring and autumn, the Passover and the Feast of Tabernacles, or as they are called Shoshannim, the lily period, and Gittith, the wine-press period. Bible

students are much indebted to Dr. Thirtle for his patient and scholarly investigations on the subject. His second work on *Old Testament Problems* pursues the matter further, being partly a discussion of the Songs of Degrees and partly bringing forward the name of King Hezekiah as an important personage in connexion with Psalmody and as perhaps the editor or collector, to a large extent, of our Book of Psalms.

One of the most helpful books on the Psalms is the work by the late Professor James Robertson, of Glasgow, author of *The Early Religion of Israel*, on the Poetry and Religion of the Psalms (Blackwood, 1898). It is very thorough and the author seeks to reconstruct the period in which these sacred Lyrics were written and the people amongst whom they sprang up. The more fully these questions are gone into the more clear becomes the conviction that the Psalms are not of man but of God. The titles had not then been elucidated by Dr. Thirtle, but attention is called to the fact that so far back as the days of Theodore of Mopsuestia (a contemporary of SS. Chrysostom and Jerome) these titles were investigated and to a large extent dismissed as failing to throw light on the origin of particular Psalms, and it may be partly, if not wholly, through his influence that the Syrian Church discarded them and substituted an entirely new set of superscriptions. Theodore held that David was the Psalmist all through, whereas some of the more speculative students of to-day hold that David wrote no Psalms at all! The reasonable view seems to be that wherever these very ancient titles fit in with the contents of the Psalms they ought to be accepted as of authority practically contemporary with the compositions themselves; also that the verdict of the writers of the New Testament, and espe-

cially of Him whose Spirit spoke in the Prophets, is of infinitely higher value than the speculations of the modern critical analyst.

With regard to the grouping of the Psalms into Five Books, Professor Robertson regards it as of high antiquity. He points out that the twelve minor Prophets were dealt with as a group before the days of the Apocrypha, and that this by no means proves that all the members of the group were even approximately of the same date. He holds that a difference of style may be detected between the earlier and later Books and that the Psalms in the earlier part are "more rugged and broken, more intense in feeling and more enigmatical in expression, contrasting with the even flow, transparent lucidity, and uniform tone of those towards the end; the latter having all the marks of being composed with a direct view to liturgical use, which is not by any means the case with the former" (*Poetry, etc.*, p. 136). At the same time he holds that some Psalms may have been introduced into each group in later times, but doubtless by authority. This raises the question how far the Psalms are to be regarded as distinct from other prophetic utterances both as compositions and with reference to their composers. Are there any chapters in the prophetic writings of which we could unerringly say, "These are Psalms?" There certainly are some. There is the chapter of Habakkuk already referred to. There is the Song of Moses (Exod. xv.), and the Song of Hannah (1 Sam. 2) and the prayer of Hezekiah (Isa. xxxviii.), and the Song of the Bow (2 Sam. i.) and the two later utterances of David (2 Sam. xxii., xxiii.); there is also the triumphal song contained in the fifth of Judges. Besides these there are various chapters in Isaiah, Micah, Nahum, and Jeremiah, which might easily have been in-

cluded in the Book of Psalms. Why were they not so included? There is evidently much to be learned as to the compilation of the Book. Israel was a people who delighted in song. By David's time they had become thoroughly musical; and they were also poetical. Their language is adorned with poetical similes and illustrations drawn from Nature and from every-day life, and they had a history which was never to be forgotten. God had dealt with them as with no other nation. If they were dull, stubborn, forgetful, idolatrous, covetous, sensual, it was in spite of the greatest manifestations of Divine love and wisdom and power which a people could enjoy. The land in which they lived was the glory of all lands. "The snows of Lebanon and the tropical heat of the Jordan valley; gushing streams in winter, parched plains in summer; cloudless and rainless skies for many months, thunder, lighting, tempest in others; waving fields of grain and deep alluvial soil in one place, clinging vines on stony hillsides in another, the cedar and the palm, the oak, the walnut and the pine, with the fruit-trees of the torrid zone, all find their appropriate soil and air. The shaggy bear hides in the mountain fastnesses, and tropical birds of rare plumage flit about in the groves of Jericho; almost every conceivable contrast, almost endless variety, are characteristic of the country, and yet it is so limited in extent that from the tops of the mountain-peaks one can see almost to one or other extremity of its length" (Robertson, 150).

Nature, however, is not regarded by the sacred writers as an end in itself. The same is true of history. Both are "Steps unto heaven"; both exhibit the hand, the wisdom, the power, the wealth of the Divine Being. There is no date in which one can say, Here began the

thought of the God of Nature and of the God of history. These ideas may be detected all through the story of Israel ; and so there was no period in which Psalms might not have been written ; still they stand forth as a collection, very ancient in their complete form, largely due under God to David " the sweet Psalmist " of Israel,with later accumulations due probably to " the men of Hezekiah," and others it may be to the liturgical guilds of Korah, Asaph, etc., which carried on Divine Service after the Return, the collection being made and added to by official and responsible persons who were recognized in the congregation as having the prophetic gift of insight and expression.

Proverbs

THE Proverbs of Solomon, the son of David, the King of Israel. What David was to the Psalms, that Solomon was to the Proverbs.

A Proverb is literally a comparison, a figure, a parable, a bye-word. The East is the land of Proverbial philosophy, and Solomon had the gift of expressing Divine wisdom in these condensed utterances.

They are short, shrewd, often drawn from personal experience, exhibiting human tendencies by means of extreme cases which often need to be conditioned by others, and providing general rules for practical life, yet requiring common sense for their true interpretation. Without being poetical, they retain the balance or parallelism which is the peculiar feature of Hebrew poetry, and the second member of a proverb frequently gives a key to the first.

The foundation principle of the whole Book lies in the oft-repeated expression " the fear of the Lord," and with that is combined " Trust in the Lord." God is named the Lord, i.e. Jehovah, all through the Book.

" Wisdom " is personified in very much the same way as " the Word " by St. John. It is as if Solomon while speaking felt himself to be the mouthpiece of a Spirit higher than his own, a creative Spirit (chap. viii.). Wisdom is not the same as knowledge. It is the adaptation of knowledge to the business of life, the adjustment of

means to ends. The wisdom from above described so forcibly by St. James is moral, practical and spiritual, rather than intellectual. We can illustrate it by our Lord's life and teaching at every turn. It is practically God's Spirit that is poured out, and God's words that are made known.

The early chapters are to some extent continuous; at least there is a grouping of thoughts; but from the 10th and onward it is not so. We then find ourselves in a collection of brief contrasts. There is the wise man and the fool, the rich and the poor, the proud and the humble, the diligent and the slothful, the true and the false witness, the upright and the oppressor, the living and the dead. We see how each character brings its nemesis. We all eat the fruit of our doings.

The setting, which is usually but a touch, is highly pictorial. Thus "a word fitly spoken" (xxv. 11) is literally "a word on wheels." "Train up a child" (xxii. 6) is according to our margin "Catechise," but the Hebrew word means "initiate." Such expressions as Tree of life, Well-spring of life, Crown of glory, are frequent. The Hebrew often gives a serious interpretation to an ordinary phrase, e.g.: "Withhold not good from them to whom it is due," lit. "to the owners thereof" (iii. 27). What a lesson to a debtor! Some of these utterances have been adopted into our ordinary talk, as the fact that riches have wings (xxiii. 5). Some are echoes of the old Law, e.g. "A stone and a stone, an ephah and an ephah" (xx. 10) (diverse weights and measures); see Lev. xix. 35, 36; Deut. xxv. 13, 14. There are frequent repetitions, some very effective, e.g. ix. 4 and 16; vi. 10, 11 and xxiv. 33, 34; xiv. 12 and xvi. 25; xv. 8 and xxi. 27; xix. 5 and 9; xxii. 13 and xxvi.

13. Many of the well-established idioms of earlier Books are to be found, such as "poor and needy," "respect of persons," "mercy and truth," "justice and judgment."

The Lord is set forth as the Maker of all, the One Who weighs or ponders the heart, Who hearkens to prayer, Who pleads the cause of the oppressed, Who gives the victory (xxi. 31 margin).

The lack of inverted commas is very much felt in this Book, as in some others; see e.g. chapter i. 11–14, v. 12–14, but what of chapter iv. 4, etc.? Solomon here describes himself as being taught by David who said "Let thine heart" etc., but where did David's instructions come to an end? We frequently come across the expression "my son." Is it possible that where this is substituted for "ye children" Solomon is giving us an echo of his own father's words?

There are occasional references to the law (e.g. xxviii. 4, 7, 9), and perhaps to Gen. vii. 11 in chapter iii. 20. The first fruits of increase are to be devoted to the Lord (iii. 9; compare Exod. xxiii. 19 and Deut. xxvi. 2). Usury is prohibited (xxviii. 8; compare Lev. xxv. 36). Tale-bearing and cursing father and mother are forbidden (xx. 19, 20; compare Lev. xix. 16 and xx. 9), also the removing of landmarks (xxii. 28; compare Deut. xix. 14), the drunkard and the glutton (xxiii. 21; compare Deut. xxi. 20).

We are frequently reminded of the Book of Job, e.g. where we are taught that the fear of the Lord is the beginning of wisdom (Prov. ix. 10; Job xxviii. 28; compare also chap. viii. 29 with Job xxxviii. 10, 11; and chap. viii. 11 with Job xxviii. 18).

The same proverbial expression is repeated more than

once ; e.g. " The lamp of the wicked shall be put out " (see xiii. 9 ; xx. 20 ; xxiv. 20).

With regard to the structure of the Book, we have to notice the new heading at chapter x. 1, where the " discontinuous " proverbs begin. Chapters xxv.–xxix. are said to have been copied out (? transferred from one book to another) by the men of Hezekiah. The word is obscure but probably used in a technical sense on which at present we have no light. Chapters xxx. and xxxi. are each described as " prophecies " or rather " burdens " —a comparatively late sense of the word. They are by special writers, and each has its marked features.

That such a Book, which is neither Historical nor Prophetical, should have its place in the building up of the Old Testament may seem strange at first, but experience justifies its inclusion by those to whom we owe the completion of the Canon. It is regarded by the Jew as of special value in teaching the young. The critical edition by A. Elzas for Hebrew boys testifies to this fact ; and its circulation in India shows how oriental nations take to this method of instruction.

It should be added that the LXX frequently introduces variations and slight additions, but there are no material divergences.

The Book is used both by the Lord Jesus and by St. Peter and St. James in their teaching.

Ecclesiastes

WHEN we pass from Proverbs to Ecclesiastes we are in a different atmosphere. The name Jehovah is not used. We have left practical optimism and are heading towards pessimism. The writer or "preacher" usually speaks in the first person and records his experiences, his hopeful beginnings, his opportunities for getting a universal insight into things, and for enjoying all that the world could give him. But it proved hollow and vexatious, and ended in dust (Genesis iii. 19). Nothing seemed permanent or satisfactory. Still God Who is "higher than the highest" (v. 8) will work out His purposes (iii. 17), and it shall be well with them that fear Him (viii. 12); only we must not expect to find out His ways at the present time (viii. 7), and even the best earthly wisdom may be forgotten (ix. 15) or may fail through the extraordinary power of wrong-doing (ix. 18). Finally we have to call to remembrance our Creator (lit. creators, cf. wisdoms, Prov. i. 20) in the days of our youth, to listen to the true words of Scripture and to fear Him Who gives us the orders and expects us to obey them.

Though Solomon is not named, it is natural to believe that he is the son of David, King in Jerusalem, who is introduced in the first verse and in the twelfth. If so, it is a piece of his autobiography. Verse and matter must be left uncertain. The language is full of strange

dialect. Some have reckoned ninety peculiarities, not necessarily late but outlandish like Solomon's wives from whom he may have picked them up. Thus we have four words of a Chaldean type, others which may be regarded as late Hebrew. Sometimes a word (e.g. orchard ii. 5, *lit.* paradise), is claimed as Persian. Jerusalem is the head-quarters of the Book. The writer is greater in wisdom than any who had been before him there (i. 16); he had more cattle than any one there (ii. 7), and was altogether richer, more musical, and more civilized (ii. 8, 9).

The Book at times reminds us of Job. See especially chapter v. 15 compared with Job i. 21. At times it assumes the style of the Proverbs, e.g. chapters vii. 1–24; viii. 1–8; x. 1–20. The exhortations in the two closing chapters are almost prophetic in style. The idea of God as the Judge comes out in them and the necessity of walking in the fear of Him is emphasized. The Book is intended for young men. The voice calls them from the pleasures and uncertainties of an earthly life to devotion to the living God. Our Lord may possibly refer to it in John iii. 8 (see chap. xi. 5), and again in Luke xii. 19 (see chap. viii. 15), whilst the writer himself seems to teach an important lesson concerning sin in chapter vii. 20, where he says, "There is not a righteous man upon earth that doeth good and sinneth not." Compare 1 Kings viii. 46, "There is no man that sinneth not." The experience of the King certainly bears out the testimony of the Preacher.

But why is the writer of this book called the Preacher? and why is the Book called Ecclesiastes? It is easier to answer the second question than the first; for the Greek word Ecclesiastes is borrowed from the LXX, and

signifies one who summons people to an assembly, which is certainly a possible meaning of the Hebrew word *Koheleth* which we translate Preacher. Perhaps Convener would be more accurate, but after all no account can be given of the use of the title, though the root from which it is derived is freely used throughout the Old Testament.

The Song of Songs

THE first impression of the English reader would be that this song "which is Solomon's" was written by Solomon, but the Hebrew expression is "for Solomon" not "by Solomon," and it differs from the idiom which we find in Proverbs and Ecclesiastes. This may indicate that the song was either attributed to him, or written for him, or that it has him as its subject. The references to Solomon in the Book fall in with this last idea (see chap. i. 5; iii. 7, 9, 11; viii. 11, 12). The framework is an oriental marriage song, almost Persian in style, illustrating the drawing power of love (i. 4; viii. 6, 7). The scenery is centred in Jerusalem and Zion, but Tirzah, Mahanaim, Sharon, Engedi, Lebanon, Gilead, Amana, Hermon, Damascus and Carmel are laid under contribution. Flowers, fruit, trees, animals—wherever life and beauty were to be found there some illustration might be sought to exhibit the excellency of true, honest love.

Students may detect a consecutive idea running through the Book. Thus:—*A*. The Bride in the King's chamber (i. 1–ii. 7); *B*. Monologues of the Bride (ii. 8–iii. 5); *C*. Royal Espousals (iii. 6–v. 1); *D*. The seeking and finding (v. 2–vi. 9); *E*. Thoughts of home (vi. 10–viii. 4); *F*. The joyful return (viii. 5–end).

Guided by Psalm xlv. and other passages in the prophets and in the Apocalypse, we can see how the greatest happiness of earth is a symbol of the joy, veneration and

admiration which fill the heart of the children of men through union with the Son of God, and how the sense of beauty with which we are gifted is intended to lead our thoughts up to the Author of all things bright and beautiful, Who yet is not named in the Book.

Many devotional studies have been based on this little Book. Among them special mention may be made of *The Maid of Shulam*, by Hugh Falconer (Hodder).

Lamentations

THIS Book has no title or postscript. In 2 Chron. xxxv. 25 we are told that "Jeremiah lamented for Josiah, and all the singing men and women spake of Josiah in their lamentations to this day and he (i.e. Jeremiah) made them an ordinance in Israel, and behold they are written in the Book of Lamentations." A collection was thus formed and was perhaps based on some of the original lyrical utterances of Jeremiah, but the composition as a whole may have been completed "by the waters of Babylon." The Book as we possess it is highly artificial, being acrostic, and following the order of the twenty-two letters of the Hebrew alphabet in each chapter, except the last.[1] This was no doubt partly to aid the memory, as in the case of the 119th and other Psalms.

We are in the period of the last Captivity when the persecutors had overtaken the fugitives "between the straits" (i. 3; compare Jer. lii. 7). They had proved "swifter than eagles" as Moses had predicted (iv. 19; see Deut. xxviii. 49; Jer. iv. 13). Desolation is complete and is fully and pathetically described. It was all "from the Lord," and all deserved. The Lord was a righteous Judge as well as an absolute Ruler (i. 18; iii. 37, 38). The only thing for the people to do was to confess, to pray, to return. But in order to return, God must turn

[1] See the arrangement in the Bible Society's Paragraph Bible.

them (v. 21 ; Jer. xxxi. 18). This is the secret of spiritual life and of national restitution (compare Ps. lxxx. 3, 7, 19).

There are many allusions to the past ; to king and priest and Nazarite and prophet (including false prophets, ii. 14), to the overthrow of Sodom, and to alliances with Egypt and Assyria ; and there are various points of contact with the Psalms and Jeremiah (see chap. ii. 15, 22) ; also there is the definite reference concerning the Ammonite and Moabite (i. 10 ; Deut. xxiii. 3), and probably to Isa. xl. 2 in chapter iv. 22, from which we are taken back to the original promise of restitution and repentance (Lev. xxvi. 41–45).

There could hardly be a more touching and long drawn-out lamentation over grief than we have in this book. The solemn feasts are deserted ; the priests sigh ; the king is despised ; the Sabbaths which had been so terribly neglected are now mocked at by the adversary ; the heathen have entered the sanctuary ; there is no more law (i.e. instruction out of the law), and the prophets find no vision ; the city is no longer " the perfection of beauty, the joy of the whole earth " (Ps. xlviii. and l.). There are links with Jeremiah all through, see e.g. chap. ii. 22 ; iv. 21, and especially in the last prayer, " Turn thou us unto thee O Lord and we shall be turned " (v. 21), compare Jeremiah xxxi. 18, " Turn Thou me, and I shall be turned."

Job

THERE is no indication as to the authorship or date of this Book. It breathes the atmosphere of the Arabian desert and belongs to the unchangeable East. Job's home is in the land of Uz, and we are reminded in Lam. iv. 21 that this was Edomite territory. Yet Job is represented as one of the people of Jehovah (i. 31). He was a man of established character, fearing God and eschewing evil, devoted to his family, constantly offering burnt-offerings for his sin. He was moreover a man of substance. In a day everything was taken from him. This was done at the instigation of Satan but by Divine permission. Then comes disease; and even his wife turns against him. But Job accepts all as from God and did not sin with his lips (ii. 10).

The three friends now come on the scene. After seven days of sympathetic silence Job expresses the wish that he had never been born (compare Jer. xx. 14–18). Then follows the long poetical dialogue :—Eliphaz, Job, Bildad, Job, Zophar, Job, Eliphaz, Job, Bildad, Job, Zophar, Job, Eliphaz, Job, Bildad, Job. Then Elihu takes the place of Zophar (chap. xxxii.), but all are finally silenced by the presence of God Himself Who rebukes the friends for their criticisms, and challenges Job to explain if he can the hidden processes and powers of Nature, and if he cannot, then he must accept his limitations and not expect to understand God's dealings in Providence.

Job yields instantly. The impression of the Divine greatness produced on him is like that produced on Peter when he said " I am a sinful man, O Lord."

The writer knew what Job apparently did not know, that Satan, the Adversary, was at the back of all his troubles. It is this which men are so slow to believe. From a literary point of view the most remarkable feature of this Book is the long poetical controversy between Job and his friends. They criticize him because they feel he must be in the wrong ; and he, being on his self-defence, challenges them to show in what his wrong-doing consists. Could such a lengthy discussion really have taken place ? Not in England, but quite possibly in "the land of Uz" in ancient times. The people of Teman, which was the home of Eliphaz, were noted for their wisdom (Jer. xlix. 7), and Edom generally had the highest reputation for wisdom and understanding (Obad. 8). There are even now gifted men in Arabia whose wealth of illustration and power of expression would put to shame our University Professors.

That Job was a historical character seems clear (Ezek. xiv. 14 ; James v. 11) ; that he went through unheard-of troubles and received special blessings in the end, and that his friends came to comfort and remained to criticize, cannot reasonably be doubted ; that the magnificent chapters which make up the Book breathe the Spirit of the living God and are written for our learning is certain. Paul's quotation of chapter v. 13 in 1 Cor. iii. 19, fortifies us in this conviction. The basis of the Book is thus secure, and it stands as a Book of authority in the Hebrew Canon. Regarding it as a structural portion of the Old Testament we read its message. It tells us that behind the affairs which make up human history

there is an enemy, that he is permitted to work much evil, but that God rules what is good and over-rules what is evil, and that we must take Him on trust, waiting patiently for "the end of the Lord" (James v. 11).

There are many points of contact between this and other Books of Scripture, specially in the Psalms, Proverbs, and Ecclesiastes. There is the notable reference to Adam (chap. xxxi. 33), the Jordan (xl. 23), the flood or overflow (xxii. 16), the Exodus (xxvi. 12; compare Isa. li. 9, 10, 15), the quails (xx. 23), the hailstorm (xxxviii. 22), the great principles of the law of righteousness (xxii. 6, 9, 22; xxiv. 1–4; xxxiv. 19). God is the Maker, the Almighty (or rather All-sufficient [1]), the God of Nature, the Holy One. His grandeur is drawn out in Job more fully than in any other books (see e.g. chaps. xxiii., xxvi., xxxv., xxxviii). His Spirit was engaged in Creation (xxvi. 13; xxxvii. 10), and in life (xxxii. 8; xxxiii. 4). He is the Redeemer Who takes the part of the oppressed (xix. 25; compare xlii. 5), Pardon and Preservation are from Him (vii. 21), Ransom also (xxxiii. 24); but we have to confess our sin and to pray or intreat Him so that our soul may be delivered from the pit and may enter the light of the living (xxxiii. 24–30). Self justification is utterly useless; God alone is just (xxxii. 2; xxxiv. 10). Some passages reach on into life beyond the grave, especially chapter xiv. 12–15, and the whole Book is based on the existence of the spirit-world in which the sons of God present themselves before the Most High, and even Satan is introduced as in their company. Compare 1 Kings xxii. 19; Zech. iii. 1; Ps. cix. 6. The praise of wisdom which is rooted in

[1] See Old Testament Synonyms on the usage of this remarkable word.

the fear of the Lord (xxviii. 12–28) stands unrivalled for its beauty and truth. We put it by the side of the passages in the Proverbs (chaps. iii. and viii.), but there is something in it which refuses to be compared with these. It is inspired and it is inspiring, though so brief.

From a linguistic point of view, all scholars are agreed that the Book abounds in rare words and difficult sentences which call for the use of italics and alternative marginal renderings, but the parallelism often suggests the interpretation of what is obscure. The Reviser of the English Bible have laid us under a debt of gratitude for the pains they have taken to make the Book intelligible to the ordinary student. In the lectures on Job by Dr. Bradley, late Dean of Westminster, an attempt has been made to exhibit the spirit of the Book, especially with regard to its treatment of evil, but as for its date and authorship no conclusion is arrived at. The Book is unique in the Bible, as so many other Books are—each in its way. Perhaps the kindred tongue of Arabic and the kindred customs and ways of thought of the Arabian people will furnish the best illustrations of it. Many years have passed since that self-taught but once celebrated man Dr. Samuel Lee, who became Regius Professor of Hebrew at Cambridge, brought out his work on the Patriarch Job, illustrating the text all through by Arabic words and ideas. In his Introduction he shows that the Book is based on historical facts, and discusses the perplexities contained in Bishop Warburton's treatment of it (*Divine Legation*, vol. V.); he proceeds to discriminate between what is visionary and what is poetical, which last he considers to be later in style than the original narrative; but the whole Book is relegated to the Mosaic period.

EXCURSUS

A STUDY ON INSPIRATION.

I. The Work of the Holy Spirit, Ordinary and Extraordinary

The doctrine of the Inspiration of Scripture is held in some sense by all Christendom. It is drawn from no decree of Councils or decision of Churches, but mainly from the Bible itself. The inspiration of Scripture thus presupposes the authority of the Books. We therefore find ourselves compelled to ask, whence does it derive its authority? Let us say provisionally that we hold Scriptures to be inspired because of their testimony to themselves and to one another; and we accept their utterances in the first place, not because they are inspired, but because we hold them on other grounds to be true. The Truth of the Biblical Records is thus independent of the question of their inspiration, and it is only when we are fully persuaded of the Divine Mission of the Lord Jesus and of the historical trustworthiness of the Gospels that we are in a position to discuss fully and advantageously the doctrine of inspiration in its bearing on either the New Testament or the Old. It is then that we are prepared to accept His testimony to the Hebrew Scriptures which Christians and Jews now hold in common: and it is then that we are prepared to respect the authority which the Apostles and Prophets of Christ legitimately claim on the strength of His promises.

Thus, our answer is as follows: Christ Jesus is the final Authorizer of the Old and New Testament. We Christians accept the Mission of Christ on historical evidence, and we account the Books trustworthy on literary evidence; further, we accept and venerate the Old Testament because Christ did so, and we wish to read it and use it as He did.

It is proposed to deal with the doctrine of Inspiration under three heads: first with reference to the general work of the Holy Spirit, secondly with reference to prophetic utterances: and thirdly with reference to the writing of the Sacred Books.

The words *inspire* and *inspiration* are borrowed, like so many of our theological terms, from the old Latin Bible. They occur in seven passages, exclusive of the Apocrypha. The most notable are Gen. ii. 7, "God breathed into his nostrils the breath of life"; Job. xxxii. 8, "The inspiration of the Almighty giveth them understanding"; 2 Tim. iii. 16, "All Scripture is divinely inspired"; 2 Pet. i. 21, "Holy men of old spake as they were inspired by the Holy Spirit." The word is always used of the breath or quickening energy of God. We may thus define inspiration broadly as the action, influence or energy of the Spirit of God, whereby certain effects are produced on the body, mind, or spirit of man.

Two conclusions may be drawn from the acceptance of this definition. First, we cannot understand the phenomenon of inspiration unless we have a clear hold of the Scriptural doctrine of the Holy Ghost. Secondly, our view of inspiration will be coloured by our experience of the present operations of the Holy Ghost. The Eternal Spirit Who wrought in holy men of old works now in the believer. There are different operations but the same Spirit. It materially helps us in our study of the past when we reflect that the Eternal Spirit Who operated in old time on the mind of holy men, causing some to speak and others to write, energizes now in the Christian.

It is clear that the true man, with his Personal Life and all his higher, mental and moral faculties, capacities and desires, is God's offspring, and shares his life. Twice over the Divine Being is called by Moses "the God of the Spirits of all flesh" (Num. xvi. 22 : xxvii. 16). In God we live and move and have our being, and from Him comes not only the creation of matter, but also the inspiration of mind. This will include intuition, intelligence, reason, forecast, genius, rule, courage, memory, music, art, imagination, and above all, moral sense, unselfishness, and faith in God.

The Hebrew nation had a special share of this striving and abiding influence. Nehemiah refers to this when he says (ix. 20), "Thou gavest Thy good Spirit to instruct them," so also Isaiah (lxiii. 11), "Where is He that put His Holy Spirit within him?"

Amongst the gifts thus bestowed both on the Jewish people and on the early church in the honour of the risen and ascended Saviour, the Spirit of Prophecy occupies a high place: and to this special attention must now be given.

II. The Revelation of Truth through the Prophets

One of the most remarkable features of the Bible is that it contains a long series of messages from God to man. There is nothing to stumble at in this fact. It would be strange indeed if the Author of our being, Who has enabled us to communicate with one another in so many ways, should never have communicated with us at all. Reason, so far from rejecting the idea of a Revelation, rather calls for it.

(*a*) The first and most natural method of Revelation has been by means of a voice from heaven itself, without any visible Speaker. In this way the ten Commandments were uttered at Mount Sinai. Three times during our Lord's Ministry such a voice was heard, at its commencement (Matt. iii. 17), in the middle (Matt. xvii. 5), and at the close (John xii. 28) . In the last case the sound was audible by all but the sense unintelligible, except to the instructed ear. It may seem strange that if the Voice of the Father might be heard at all it should not have sounded forth more frequently. Perhaps before the Fall it was so (see Gen. iii. 8), but since that time sin has separated man from God, and other methods of communication more fitted to man's sensuous condition were adopted. As the light of the sun is both diffused and tempered by travelling through our atmosphere before it reaches the eye, so it is with truth. It does not reach us in its absolute simplicity, but with such modifications as adapt it to our present needs. Still, it is to be remembered that the Voice has testified both to the Law of God and to the Son of God.

(*b*) The second mode of Revelation is through the Being described in Scripture as "the Angel of the Lord." Scripture tells us that there are myriads of spiritual beings in existence, and some of these have been ordered to appear to men from time to time. Witness the angelic camp at Mahanaim (Gen. xxxii. 1, 2), the angel chariots at Dothan (2 Kings vi. 17), the heavenly host at Bethlehem (Luke ii. 13). But they are all under the control of one Being, the true Archangel or Captain of the Lord's Host. This mysterious Being is often described from Genesis onward as appearing to men in a visible human form. He visited the Patriarchs in their tents. He appeared to Joshua before Jericho, and described Himself as the Captain of the Lord's Host. He presented Himself to Gideon in his modest homestead, to Manoah in the field, and to Zachariah amidst his priestly ministrations. To Moses He presented Himself without any human form in the symbolic bush. Though apparently unseen, He came and stood before the child Samuel in the dim light of the Tabernacle.

He was the Angel, i.e. the Agent, of God's Presence (Exod. xxxiii. 14, Isa. lxiii. 9); God's name was in Him (Exod. xxiii. 21); to see Him was to see God (Exod. xxiv. 10, 11; xxxiii. 20; xxxiv. 5).

A careful examination of the passages which record the appearance of the Angel of the Lord will show that this Being was not only the Mouthpiece and Representative of God, but was also in some mysterious way identified with Him: and so the way was prepared for the time when the Word of the Father should be revealed not only in human form but in human nature.

(*c*) A third and far more frequent method of communication was through the medium of Prophets. God speaks *to* them, and *through* them. The Bible abounds with revelations of this character. From the time of Enoch, who, though the first prophet so called, may not have been the first inspired man, down to the Apostolic age there were prophets. Not that they were a continuous or widespread order. Sometimes centuries might pass without any prophetic utterances, e.g. in the period between Malachi and John the Baptist. They were called forth by God when and where they were needed, and were endued with special gifts according to the work they had to perform. The inspiration which they received was by no means all of the same character. There might be a preparation of the heart, a quickening of the memory, a kindling of the imagination, an enlargement of spiritual capacity, or a definite communication of truth. What St. Paul says of the special gifts in his day was true, more or less, through all time. To one was given the word of wisdom, to another knowledge, to another prophecy, to another discerning of spirits, to another tongues, to another the interpretation of tongues: but all these were wrought by the self-same Spirit (1 Cor. xii. 8–11).

The manifestation of the prophetic spirit was by no means confined to prediction. None of the Hebrew words for "prophecy" signify "prediction." They rather point to the seeing of Visions, and to the uttering of something which has sprung up within men's hearts.

It is not easy to understand the mode by which divine communication reached the minds of the prophets. The voice sometimes sounded outside the prophets, as in the case of the lad Samuel, who thought that Eli had called him. At other times the impression was from within, though equally vivid. Thus David says that the Spirit spoke by or in him (2 Sam. xxiii., 2), and God made him to understand the pattern of the Temple by

writing with his hand upon him (1 Chron. xxviii. 12, 19). Impressions of Divine truth were frequently conveyed to the prophet when in the midst of his ordinary avocations. Amos says (vii. 15), "The Lord took me as I followed the flock, and the Lord said unto me, go prophesy unto my people Israel." There was a stirring, a seizing, a rapture (compare 2 Pet. i. 21). The word became like fire in a prophet's heart. Speak he must. Thoughts, ideas, messages, even words, flooded his mind with vivid and overpowering directness, and he knew that the Lord was speaking. Isaiah was suddenly stopped on his way from Hezekiah's sick chamber, and turned back with a fresh message from his Divine Master (2 Kings xx. 4).

The so called "Schools of the Prophets," whatever they were —and it is important to notice that the expression is not borrowed from Scripture—were not places for studying the art of prophesying. It was not an art but a gift, unsought and unpremeditated.

The process of imparting knowledge to the prophets is frequently described as Revelation. This word signifies the unveiling or laying bare of the hidden counsels of God. The realities of the spirit world and of eternity were revealed and brought vividly home to the heart and mind of the prophet through the in-breathing of the Holy Spirit. Inspiration is thus to be regarded as the handmaid of revelation. There may be Inspiration without Revelation, but there can hardly be prophetic Revelation without Inspiration. The Hebrew word which is always used for Revelation, answers to the Greek word from which the word Apocalypse is derived. An examination of the passages where these words are to be found will bring out two important points. *First*, all Revelation is from God. It is He that revealeth the secrets or mysteries which have lain hidden from the eye or mind of men. Joseph understood (Gen. xl. 8; xli. 16) that interpretations of dreams belonged to God. It was not in man to solve them. Daniel understood it. "There is a God in heaven," he says to Nebuchadnezzar (Dan. ii. 28), "that revealeth secrets and maketh known what shall be in the latter days." Paul also understood it. "By revelation," he writes, "God made known to me the mystery" (Eph. iii. 3). *Secondly*, the Holy Spirit is the special Agent of Revelation. While "the Word" manifests God in history, the Spirit reveals his truth in prophecy. Speaking of the things which God has prepared for them that love Him, St. Paul says, "God hath revealed them to us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God" (1 Cor. ii. 10). Again, in Eph. iii. 5, he says, concerning

the mystery of Christ, that " in other ages it was not made known unto the sons of men as it is now revealed unto His holy apostles and prophets by the Spirit."

What, however, is the nature and character of the truth thus communicated ?

A remarkable statement is found in Amos iii. 7, " Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets." These words teach that it is a settled part of the Divine plan to make known His truth through the prophets —not literally all truth, but all which is needful and desirable for man. The secret things are God's : the revealed are ours. God chooses His own agents, His own time, His own places, His own modes. The people could not dictate to Him or determine beforehand what were legitimate subjects of Revelation or of prophetic utterance. Their business was to search, to compare and to receive. On a survey of the substance of what was revealed to the prophets, we gather that Redemption is the supreme Revelation, and that all which was communicated, whether by angel or prophet, has to do directly or indirectly with God's great purpose, either towards Israel or towards the Human Race through the Redemption which is in Christ Jesus. In this sense " the testimony of Jesus is the Spirit of Prophecy (Rev. xix. 10). It has frequently been observed that God has bestowed upon us certain natural powers and faculties whereby we can learn all (or almost all) that is needful for the affairs of this life. Revelation and prophecy (which is the utterance of what is revealed) consequently do not deal mainly with these things. Its legitimate sphere is threefold. It has to do primarily with matters which concern man's highest interests, and which he could not find out by his unaided faculties. It has to do secondly with truths which he might find out in some degree without a revelation, but which he is liable to neglect, forget or misinterpret, owing to his dull, degenerate and preoccupied condition. Further, men of God who have been commissioned to utter truths coming under these two heads, sometimes received special communications concerning matters which they might have learnt in the ordinary course, but which have been specially made known to them by the Divine Spirit, in order the more plainly to attest their mission and to lead men to believe the far more important utterances and prophecies.

Under the first head would come special teaching concerning the nature of God and His relation to man : the Divine counsel which was embodied in the Incarnation, Death, and Resurrection

of Christ: the promises made to the Patriarchs, the Divine interventions in the history of Israel: and the prophesies which pointed to the coming of the Redeemer. There would also be included all that was needful to be known concerning the origin and destiny of man, and of the earth his dwelling place.

Under the second head may be included the exposition of man's duty towards God and his neighbour, the Mosaic legislation, the promises and threats intended to enforce it, the various reiterations, modifications and appeals, which tend to carry home to the conscience the first principles of morality and religion. In the third class would come instances of peculiar knowledge of human affairs such as may be noted in the history of Elisha.

A few words must be added concerning the expression of Truth by the prophet as distinguished from the impression of Truth produced on him or revealed in him by God's Spirit. We have seen that the method by which the Voice of God actually reached the prophetic soul is something outside ordinary experience, articulate sounds, or something answering to them, reached the inner man without necessarily striking on the outer ear. The primary conditions of Revelation were that the Voice should be recognizable as Divine, and that it should be intelligible, both as to its general intent and as to its particular drift. In ordinary life thoughts usually reach the mind through the agency of words, but this is by no means a necessary condition. Probably there was a considerable amount of variation in the degree of intensity and of definiteness of impression conveyed, and the expression on the part of the prophet would vary accordingly. Where he had definite instructions he would be simply a human mouthpiece, accurately reproducing the very words he had heard in his own soul. In other cases the Spirit of God may have produced a less definite impression, conveying the substance rather than the words of a message. This would be specially where it was of the nature of Exhortation rather than of definite prediction. Acting on such general instructions the prophet would speak freely, using his own words, and modes of argument and appeal whilst remaining loyal to the tenor of God's message. There would be thus more of the Divine in the predictive and dogmatic parts of Scripture, and more of the human in the exhortative, poetical and historical.

Whether this view is to be accepted or not, one thing seems clear, that all or almost all secrets communicated by God to the Prophet were for the benefit of other people. He must speak God's word faithfully (Jer. xxiii. 28), making it known in God's

time and way, and not deterred by the fear of man. He must reach the people's ear, understanding and heart. He must, so far as possible, utter things " easy to be understood " (1 Cor. xiv. 9). He must neither exaggerate nor tone down, he must neither add nor diminish. He must say, " thus saith the Lord God," whether the people would hear or whether they would forbear (Ezek. ii. 7). He must speak the words God gave him, and preach the preaching God bid him (Jer. i. 17 ; Jonah iii, 2). Here lay the responsibility of the prophet. Whether it was in the street or gate of the city, in the temple courts or in the ear of the king, he must express to others what God had impressed on his own soul. Thus what was to him a Revelation became a Prophecy.

III. The Inspiration of Scripture

The word " Scripture " only occurs once in the Old Testament, viz., in Dan. x. 21. In the New Testament it frequently occurs, and always with respect to the Hebrew canonical Books. The art of writing, however, is often referred to from Exodus onward.

The special point with regard to writing which bears on the inspiration of the books is that Scripture introduces to us a series of commissioned and authoritative writers. A distinct order to write was given by God on certain specified occasions. Thus Moses was ordered to write the account of the Amalekite attack (Exod. xvii. 14), the words of the covenant (Exod. xxxiv. 27), the journeyings of Israel (Num. xxxiii. 2), and the Prophetic song (Deut. xxxi. 19). Similarly, an order to write was given to Isaiah (Isa. viii. 1 ; xxx. 8) and to Jeremiah (xxv. 13 ; xxx. 2 ; xxxvi. 2 ; xlv. 1 ; li. 60) ; Ezekiel's vision of the Temple was written down by order (xliii. 11), as were also certain Visions accorded to Daniel (xii. 4), and Habakkuk (ii. 2). The book of the Revelation was also written by command (i. 11, 19). We can readily understand that the Divine purpose in giving directions for writing was to ensure an accurate record of the important facts and truths, so that they might be securely handed down to posterity, with no more risk of corruption through copying than human writings must be subjected to under the most favourable circumstances.

Whether the commissioned writer had a definite order, or whether it was rather an instinct or impression—as in the case of St. Luke's " it seemed good to me," [1] we have strong reason to

[1] St. Luke's expression (i. 3) is found again in Acts xv, 20, 23, 28, 34. It

believe and good right to affirm that God who selected the instruments fitted them for the work, and that the writers had all necessary guidance and information, whether naturally or supernaturally bestowed, to enable them to give an accurate and trustworthy account of all that was demanded. Jeremiah, for example, had orders to commit to writing a series of revelations which had been made to him through a course of many years. It would have been vain for him to attempt to dictate these utterances unless he exactly remembered them. This he was enabled to be through the power of the Holy Spirit Who brought all things to his remembrance.

Those who thus wrote under Divine commission would realize the seriousness and responsibility of their task. They did not write for money, or to amuse or instruct, but to record the things which they knew. A stewardship was committed to them and they must be faithful.

All the historians whose names are given us are prophets, thus Samuel, Gad, Nathan, and Iddo, wrote the lives of David and Solomon ; Isaiah wrote the lives of Uzziah and Hezekiah. There was a series of " men of God " from the time of Samuel to the Restoration from Captivity, and we have full reason for believing that just as the foundation of Israel's hopes and history was laid, by Divine order, by the hand of Moses, the servant of the Lord, so the work was carried on by a line of men of God in subsequent ages, until the Old Testament was complete. See 1 Chron. xxix. 29 ; 2 Chron. ix. 29 ; xxvi. 22 ; xxxii. 32.

Passing from the historical to the other Books we find that they fall into two classes, the prophetic, of which we need say nothing at present, and the poetical and proverbial which must have been incorporated either on account of their contents or because they were known to be the works of " men of God."

It is clear that a heavy responsibility lay not only on the writers of the books but on those who collected them and formed them into a Canon (or Rule) of Faith and Life. Strange though this may be, we know nothing certain of the names of those who did this work, or of the principles which guided them. Tradition points to Ezra and Nehemiah as the collectors of the Sacred Books. But how were they guided in their work ? Did they secure every extant work and include it ? or did they retain some and reject others ? Did they sit in judgment on the contents of the Books ? or did they inquire into the names and positions of

marks a serious decision, in which the guidance of the Holy Spirit was claimed and acknowledged.

the writers to whom the Books were currently attributed ? Some are inclined to accept the first of these two views : others prefer the second. Possibly both would have their influence, but especially the last. If a book was known or believed to have been written by a prophetic man it would be included in the Sacred Library. On the other hand, no book which was believed to be of purely human origin would be wittingly incorporated in a collection which was to be regarded as of divine authority. This seems to be the simplest and most satisfactory view. The case of the New Testament is analogous. No book was accepted which was not known or believed on good evidence to have been written by one of the Apostles or Prophets who were founders of the Church. Uncertainty prevailed about some Books for a considerable time, but gradually doubts vanished and the Canon was established, not by the dictum of a Council, but by the conviction produced on the leaders of the Christian Community through the joint testimony of inquiry and experience.

The conclusion we are brought to is that the Scriptures of the Old Testament are believed to be the inspired Word of God, not only because of their contents, which are so largely of the nature of revelation, but also because the writers, who so far as we are able to trace them were prophets, were Divinely commissioned either to speak or to write.

The testimony of our Lord and His apostles fully sustains the doctrine of the inspiration of the Hebrew Scriptures. The Christian Sacred Books make free use of the Old Testament, which is regarded throughout as true, accurate, authoritative and permeated by the influence of the Holy Ghost. No single statement contained in the Hebrew Scripture is called in question by Christ, not a jot or tittle of the law was to perish till all had come to pass : the Scriptures could not be broken : all that was written must be accomplished. As for the apostles they regarded the Scriptures as their Court of Appeal in all discussions with the Jews. If instead of sacred and authoritative records there had been nothing but oral traditions and unauthorized narratives, it is hard to see how any Jew could have become a Christian. As a matter of fact there is hardly a doctrine of Christianity which is not illustrated or confirmed by incidents, sentences, and expressions, taken out of God's Word as recorded in the Old Testament. Sometimes single words used by the Hebrew writers are discussed and argued upon (as in Gal. iii. 16 ; Heb. vi. 14 ; xii. 27). Even the silences of Scripture are occasionally noticed as in the argument concerning Melchizedek. Scripture was evidently viewed

by the apostles as a sacred body of Truth. None of it was to be regarded as of private interpretation, that is to say of isolated solution (2 Peter 1. 19–21), but all was to be taken and interpreted together in the light of Christ.

St. Paul's verdict on the subject may be gathered from four passages—Rom. iv. 23, 24: "It was written not for his (Abraham's) sake alone, but for us also." The argument in the passage will be seen to depend on a particular date in Abraham's life.

Rom. xv. 4: "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope."

1 Cor. x. 11: "All these things happened for ensamples, and they are written for our admonition." First, they happened; then they were written. These three passages bear on the narratives of the patriarchal age, the wanderings in the wilderness, and the Psalms. They thus give Paul's practical view of inspiration. But lest there should be any doubt in the matter we turn to one more passage.

2 Tim. iii. 15, 16: "From infancy thou hast known the Holy Scriptures (or Sacred Books), which are able to make thee wise unto salvation through faith in Christ Jesus. All Scripture is God-breathed and profitable for doctrine, for reproof, for correction, for instruction in righteousness."

When we take these four passages together in the light of the way in which St. Paul turns to account the historical, poetical, and prophetical books of the Old Testament, no shadow of doubt can remain in our mind that according to his judgment the canonical books of the Old Testament were prepared under the special guidance of the Spirit of God so as to be of permanent profit not for the Jew only but also for the Gentile.

We are now in a position to survey the bearing of the doctrine of Inspiration on the Books of the Bible. First, we have something certain and authoritative (see Prov. xxii. 20, 21). The character of God, the way of salvation, the present help of the Holy Spirit, the prospect of the coming of the Lord to judge the world—all are made sure. In this unique collection of writings we have trustworthy records of the past, statutes and ordinances for the present, and title deeds for the future. Secondly, thanks to inspiration, we have unity. Beneath all the diversity of utterance and style and contents there is a marvellous oneness in the thirty-nine books which make up the Old Testament. They are like parts of the body. The writers are of varying ages,

ranks, and conditions, but like labourers working on different parts of a building, one Master mind directs them. They contribute, though often unwittingly, to one great design. Much of the unity of the Old Testament was not discernible till Christ came. When He comes again, the unity of the New Testament will doubtless be equally discerned.

Thirdly, we have universality of application. Though springing, mainly if not wholly, from one Nation, they are God's gifts to the whole world. There is something in them for everybody, and everything in them for somebody. They satisfy every longing soul and fill every hungry soul with fatness. They are not only oracles, but lively oracles, quick and powerful, reaching, stirring and piercing consciences and hearts as no other books can do. Though theological in one sense, their truths are so illustrated by real life, in the form of history, biography and domestic scenes, that they are adapted to all nations, ages, and phases of life. Though ancient in their origin they are modern in their application ; oriental in their figures, but never so effective as among western nations ; anthropomorphic in their representations of God, but lifting the soul above materialism and idolatry : characterizing sin in the plainest terms, but absolutely wholesome and pure in teaching. They stimulate, direct, encourage, and cheer the soul of the disciple in youth and age, in trouble and perplexity, in times of persecution and at the approach of death. They thus commend themselves to the conscience, heart, and understanding, as the Words of Him Who liveth and endureth for ever. If their testimony is of high value apart from the doctrine of inspiration, as we saw was the case at the very beginning of our discussion, much more precious do they become when we see reason for regarding them as God-breathed throughout. The Book is above every book. It is the Voice of the Eternal Spirit.

IV. Cautions for the Student

Having ascertained the grounds on which we hold that all Scriptures being God-breathed are written for our learning, and are profitable for our instruction, it has to be noticed that there are many problems connected with them which call for careful discrimination. We cannot cut short all inquiries by saying, " this is God's Word." There are difficulties about authorship, subject-matter, teaching and text, which have perplexed many

thoughtful minds in all ages.[1] The following cautions are specially to be borne in mind :—

(*a*) A book may be inspired, yet its text as we now have it may be corrupt, that is to say, it may be different from the original copy. There are hundreds of such corruptions both in the Old and New Testaments. Copyists even in the earliest times were not kept from error : and the more the books were copied the more were they liable to the introduction of different readings. In fact there is probably not a Book of the Bible which has come down to us exactly as it left the hands of the original scribe. It is often said that the Jews are extremely particular about the text of the Bible. This is true with respect to the last thousand years and more, but unfortunately it is not true with respect to the earliest ages. Let any one compare, for example, the second chapter of Ezra and the copy of it contained in the seventh of Nehemiah, and he will find not only omissions, but also changes in the spelling of the names, and alterations in the numbers, all of which must have been made in very early times, though their existence is quite unaccountable ; or let him compare some of the parallel sections in Kings and Chronicles, and he will find frequent repetitions, interpositions, numbers altered and names spelt differently. This fact gives us distress and disappointment, but it must be faced. It teaches us that copyists of inspired writings had no immunity from mistakes. They were not inspired ; still less were they infallible.

(*b*) What is true of copyists is true also of translators. A Book may be inspired, yet the translation of it may be far from accurate. The Septuagint, that is the Old Greek version of the Old Testament (circulated 250 B.C.) is a wonderful work. Probably it is the first attempt to translate out of Hebrew into Greek, on a large scale. But whilst we give full credit to the translators for their gigantic labours, yet after all we must acknowledge that their work is defective. They not only incorporated books which do not belong to the Canon of the Hebrew Scriptures, but they also frequently failed to give an accurate reading of the text. No translation is infallible ; and it is important to notice that numerous objections to Scripture are based either on defect of texts or on mistakes in translation.

(*c*) A book may be inspired as a whole, yet its parts may not be of equal importance. As we have many members in one body

[1] This subject has been discussed sympathetically by Dr. Sanday in his Bampton Lectures and in his *Oracles of God ;* also by Dr. Watson, whose work on *Inspiration* was published after his death.

and all members have not the same office, so it is with Scripture. Each book has its function and its specific position in the Bible : but some books or sections are of far greater relative value than others : some passages are for Israel, others for the world, some of comparatively limited and local interest, others for all mankind through all time. There is purpose and adaptation in the whole, but there is a law of subordination in the parts. Little things are said and done in the course of a narrative which, though interesting, are subsidiary. This is the case generally with the historic framework of the Old Testament : and it gives a wonderful vividness and freshness of local colouring to the incidents and the teaching. It applies to genealogies, descriptions of places, conversations, illustrations, and other elements in Scripture. They are " part of the body " and so inspired : but they are subsidiary and subordinate. Still, they must never be overlooked. The bye-paths in Scripture abound in graphic touches which we may pass by a hundred times, but suddenly we discover their true value. Genealogies which seem wearisome to an Englishman are deeply interesting to a Jew. Political and topographical points which have been read for centuries without awakening any special feeling, suddenly become luminous when read in connexion with the modern researches in Asia Minor, Palestine, Egypt or Mesopotamia.

(*d*) A book may be inspired, yet the conduct, opinion and utterances recorded in it may not call for our approval or imitation. The candour of the Bible is pre-eminent. It records the words and deeds of good men, even of prophets, many of which are blameworthy in the extreme. In some instances wrong doing in openly condemned, as in the case of David, of Job's friends, and of St. Peter ; in others we are left to draw our own conclusions, as in the case of Abraham's subterfuge concerning his wife. Occasionally, a doubt may arise in our mind, as in the matter of Joseph's divining cup, or David's instructions concerning Shimei and Joab ; and we are evidently free to criticize in these cases.

We have also to distinguish between the accuracy of the writer and the authority of the speaker whose words he records. Many utterances are preserved to us which have no authority in themselves, though they may be instructive. They are to be read with interest, and in some cases with respect, but they are human. When David says of his child, " I shall go to him but he shall not return to me " ; or when the Scribes say, " who can forgive sins but God only " ; or when Gamaliel recommends that the Christians

should be let alone, and gives his reasons for this pronouncement, we are not dealing with a series of revelations, but with the views of men like ourselves, and we may freely discuss them. It is not enough for a sentence to be in the Bible. We have to ask concerning everything we read, Who says it? Is it a revelation from God? or is it a human conviction or impression?

(*e*) A book may be inspired, but its theological and moral teaching may neither be final nor complete. The least in the Kingdom of heaven is greater than the greatest of the Old Testament prophets; and even St. Paul only knew in part. Christ had many things to say which His hearers were not able to take in, and His utterances were in consequence limited in their range. God unfolded truth gradually in the course of centuries, both by word and deed. The law of Moses, though far in advance of any other code, was by no means perfect. It had to be brought within the range of practical politics. It was not the best imaginable, but the best possible under the circumstances. Primeval Law was sometimes better than the Mosaic (as in the matter of marriage); Divine precepts suitable to one age were not always binding in another. Again, a man might have a gift of prophecy and his authoritative utterances might be lifted above his natural level of life and teaching, yet he might have much to learn. Many things in the lives and utterances of patriarchs and prophets show that their standard was below that of Christ. They were by no means purged of all their prejudices. When Elijah calls fire from heaven, or when the Psalmist bursts out in denunciation of his enemies, our business, as when a similar spirit shows itself in the Twelve, is to turn from them to Christ. In Him we find absolute perfection, and by Him we are to go.

(*f*) The inspiration of a book does not necessarily imply the originality of the writer. A large portion of Scripture is historical and biographical, and materials for the history might be drawn from many sources. Written documents, state records, secular chronicles and oral traditions were pressed into the Divine service. The prophetic historians made free use of the works of their predecessors and contemporaries, and largely availed themselves of all ordinary sources of information. Inspiration in such cases means direction and selection as to subjects and materials, and also a true theological instinct which gave tone, spirit, to the whole, and enabled men to see God in history. Hence it is that Old Testament history is so profitable and practical, and so full of typical foreshadowings of Christ.

(*g*) A book may be inspired, but its narratives while accurate

as far as they go, and for the purpose stamped in the mind of the writer, may be incomplete, and may need to be supplemented from other sources. Vast regions of history and biography were unexplored by the sacred writers. A few touches may cover centuries. What we call biographies are really only fragmentary memoirs. The writers did not always see things or put them in the same way. Moses' speeches in Deuteronomy do not always coincide with the legislation of the previous books. The chronicler, whilst often quoting Samuel and Kings *verbatim*, does not hesitate to expand, condense or alter, when he has information which justifies him in so doing. One Evangelist omits what another inserts ; and we have frequently to modify our judgment of one narrative by comparing it with another.

(*h*) A book may be inspired, yet it may retain all the national and personal characteristics of the writer. We do not lose our personal identity when we become Christians, though our nature is transformed ; and so it was with those who spoke and wrote under inspiration. The Spirit of God did not act mechanically on them. He consecrated and transfigured, but did not obliterate the essential features of their human nature. Plenty of room was left for diversity and for idiosyncrasies in matters of style, idiom, mode of narration, and argument, also for peculiarities in reckoning numbers and arranging genealogies, or in ways of citing older documents.

The writers were free in some cases to clothe the Truth in their own language, and to argue in their natural methods, whilst in others there may have been no room for variation. What a loss we should have sustained if it had been otherwise. What an advantage it is to be able to compare the different ways in which God-breathed writers put the same truth, report the same incident, and plant the same lesson.

But our sense of the differences between the writers must not cause us to shut our eyes to their remarkable resemblances. These may be accounted for partly by the fact that the writers are all dealing with kindred topics ; partly owing to the circumstance that the Pentateuch seems generally to have been taken by subsequent writers as a model for sacred thought and composition ; but they are chiefly due to the fact that the same Spirit inspired all the writers. Hence it is that the history recorded by them, while occasionally secular in substance, is invariably sacred in style and spirit. The story of the creation, of the Deluge, of the Patriarchs, of the Children of Israel, is narrated as if from God's side and to illustrate His dealings and attributes. The books

give us an idea of God on every page. Even when His name is excluded, as in the Book of Esther, his Presence is felt. The comments and the ways of putting things are not of man but of God. Thus in 2 Kings xvii. 23, instead of simply saying that Israel was carried captive, the writer says that the Lord removed Israel out of His sight.

It is this way of dealing with history which gives Scripture such a unique character and makes it so instructive and helpful. Whence does it spring ? We may call it a hereditary prophetic style. But in saying this we have not explained the phenomenon : and we are driven to the conclusion that it is the result of a special impression or conviction breathed into the writers by God Himself, in order to assure us that He, the Living One, is at the back of all nature, overruling all history, and working out all His counsels.

Before passing on, attention ought to be called to the large amount of dialogue and conversation contained in Scripture. Did the sacred writer give a verbatim report in such cases ? or was he at liberty to condense and give the substance in his own words ? It is not easy to answer ; but we may rest assured that where a conversation bore directly on important truth, as in the case of Nathan's words to David, or (still more) in the case of our Lord's conversation, we have an absolutely accurate representation of what really occurred (even though in a condensed form). In other cases, we need not to press the language so strictly.

(*i*) Once more, a book may be inspired, yet its account of natural phenomena may be expressed in the language of the time when it was written, and not in the scientific and technical terms of the nineteenth or any other century. The object of the books being to reveal truth in its practical bearing on human interests, the language will be naturally accommodated to the human understanding all through time. The Hebrew Scriptures would have failed of their purpose if couched in technical and philosophical terminology. Scientific language is a growth, and the science of to-day is effete to-morrow. When science has spoken its last word it will be time enough to compare its testimony with the letter of the Hebrew books. Take for example the cosmogony of Genesis i. It is sometimes called poetry, but this is a mistake. The narrative is plain prose, and is short, simple, dignified, and above all things theological.

We must deduct what is needed owing to the necessities of oriental language, and what is due to the fact that things are

expressed as they seem to the ordinary eye rather than to scientific vision of the expert ; yet after all, on the understanding that this chapter is an integral part of the Scripture, it is to be received as an authoritative account of the preparation of Earth for man, and of the origin and purpose of the human race. Accordingly, there must have been some process or series of processes answering to the six creative days, and leading up to the Divine Sabbath. Similarly with regard to the third chapter, there must have been a real prohibition, a real tempter, a real act of disobedience, a real curse ensuing, a real prospect of final victory.

Many coincidences have been observed between the language of Scripture and the discoveries of science. They must not be pressed too far, but they certainly ought to be taken notice of wherever they clearly occur. It is manifest that the primeval members of the human race were by no means in the condition of ignorance and barbarism into which man afterwards sank. The Babylonians and the Egyptians were leaders in science and civilization, and we owe much to them in this present day. It is easy to understand that the Divine Being, when prompting the early writers to record certain physical phenomena, may have given them special insight into His ways—an insight such as God's saints hope to enjoy in the world to come—and may have enabled them to convey to future ages an adequate notion of the things which happened in old times.

Such, then, are the conditions and limitations which the phenomena of the sacred Books compel us to lay down in connexion with the Inspiration of Scripture.

The books of the New Testament are in the same position as those of the Old, and the whole Bible may be unhesitatingly described as " God's word written." [1] The writers, however, were not acted upon mechanically. Room was left for much that was natural and personal. Whilst in some cases the very Hebrew or Greek words to be used were suggested to the mind of the writers, in others the Holy Spirit may have impressed them not with words but rather with subjects, arguments, thoughts and feelings, bestowing upon them quickened memories and strong convictions, together with wisdom and skill for the selection and arrangement of already existing materials.

The Scriptures must be taken and read together as forming one providentially preserved Body of Sacred Truth. When so taken they must be studied prayerfully, reverently and intelli-

[1] See the 20th Article of the Church of England.

gently, as our absolute authority on the ways of God and on the doctrine of Christ, and on the principles which are to guide us in our daily life. Nothing in them is to be overlooked. The fact that they are the work of God-breathed men gives their contents a depth of meaning and a width of application which the writers themselves may never have contemplated.

The Truths and the ways in which they are put exactly fit in our cases, and satisfy our needs. In spite of the numberless difficulties which the student meets with, and which are chiefly owing to the antiquity and brevity of the books, and to the abstruse nature of some of the subjects treated of, they bring God to the Soul and the Soul to God.

As God said to their authors "Write," and they wrote, so we may say to Him whenever we open the Bible "Speak, Lord, for Thy servant heareth."

INDEX

Abraham, 128
Amos, 228
Anthropomorphism, 117
Apocrypha, xiii, 86
Appendices to Books, 26

Baba Bathra, 17
Baruch, 94
Baxter's *Sanctuary and Sacrifice*, 108
Bel and the dragon, 95
Biblical archaeology, xiii.
— education, 70
Biographical element in Bible, 46
Bonar on *Leviticus*, 159.
Borsippa, 127
Budge, Dr., *Osiris*, 149

Canon, growth of, 16, 87
Characteristics of Biblical writings, 42
Charters, 56
Christus Comprobator, 108
Chronology of Kings, 195
Chronicles, Books of, 197
Conciliator of Manasseh, 30, 105
Conder, Col., xv, 20, 174
Creation, 113

Dahse, Joh., 108
Daniel, Book of, 256
David, 40, 189
Deuterographs, 18, 41, 198
Deuteronomy, 166
— *Student's*, 166, 193
Driver, Prof., xiv.

Ecclesiastes, Book of, 282
Ecclesiasticus, 92
Egyptian exploration, 38
Elephantiné, Temple of, 213
Enlil, 79 ff.
Esdras I., 88
Esdras II, 88
Esther, Book of, 215
Esther, additions to, 90
Eusebius, *Praeparatio Evangelica*, 116
Exodus, Book of, 140, 150
Ezekiel, Book of, 253
Ezra, Book of, 202

Flood, 122

Genealogies in the Bible, 49
Genesis, Book of, 113, 138
Ginsburg, Dr., xiii, 19
God, 78
Green, on Canon, 17
Griffiths, on Deuteronomy, 171

Hammurabi, 20, 130
Habakkuk, Book of, 246
Haggai, Book of, 261
Hebrew, 9

Hebrew criticism, 10
Hilprecht, Dr., 125
Historical element in Bible, 45
Hosea, Book of, 225
Hymns in Bible, 72

Inspiration, 31, 293
Integrity of Books, 27
Intervention, Divine, 58
Isaac, 133
Isaiah, Book of, 238

Jacob, 134
Jamnie, Council, 12
Jeremiah, Book of, 249
Jerome, xiii.
Jewish nation, 7
Job, Book of, 289
Joel, Book of, 231
Jonah, Book of, 222
Joseph, the Patriarch, 137
Josephus, 12, 14, 85, 102
Joshua, 172
Judges, Book of, 178
Judith, 90
Justification, 132

Keller, Helen, 3
Kennedy, Dr., on *Daniel*, 260
Kennicott's Hebrew collations, 19
Kimchi, David, 265
Kings, Books of, 190

Lamentations, Book of, 287
Land and Book, 82
Language, stratification of, 35
Leeser's version, 12
Legislation, Mosaic, 144
— — piecemeal, 160
Leviticus, Book of, 155
Lex Mosaica, 170

Maccabees I and II, 96
Malachi, Book of, 266
Manasseh, Prayer of, 95
— the *Conciliator*, 30, 105
Massorites, The, 19
Maunder, 117, 125, 175
Melito of Sardis, 12
Micah, Book of, 235
Möller, on criticism, 107
Moses, 141
Muir, Sir W., on *Deuteronomy*, 170
Murray's *Bible Dictionary*, 108, 114

Nahum, Book of, 245
Nehemiah, Book of, 205
— his Prayer, 207
Notes in the Bible, 24, 194
Numbers, Book of, 160

Obadiah, Book of, 233
Official element in Bible, 47
Old Testament, its divisions, 13
— its text, xiii., 18

Palmer, Major, 144
Paradise, 120
Petrie, Dr., 144, 149
Philo, 99
Pinches, Dr., on Old Testament, 108
Pirke Aboth, 16, 75
Practical use of Bible, 70
Prayers in Bible, 71
Prestwich, Prof., on the Flood, 124
Promises in the Bible, 73
Prophets, 8, 12, 61, 220
Proverbs, Book of, 278
Provincialism in Hebrew Bible, 195

Psalms, Book of, 269
Purpose, Divine, in Bible, 58, 130

Quotations from Book to Book, 31

Raven, Prof., xiii.
Redpath, Dr., 170
Robertson, Prof. James, on *Psalms*, 274
Robinson, Craig, on *Leviticus*, 159
Ruth, Book of, 183

Samuel, Books of, 185
— the Prophet, 188
Sanday, Dr., 305
Septuagint (LXX), xiii., 21, 86
Sharpe, Dr., on *Psalms*, 271
Shibboleth, 127
Speech, gift of, 3
Spelling, 39, 182
Spencer, F. E., xiii., 170
Song of Songs, 285
— of Three Children, 94
Susannah, History of, 95

Tabernacle, 147
Targums, xiii., 86, 149
Taylor, Isaac, 10, 85
Tell el Amarna, 20, 176
Thirtle, Dr., on *Psalms*, 273
Tobit, 89
Torah, The, 151
Transliteration, 20
Troelstra, on Name of God, 108
Types, 66

Victoria Institute, xiii.

Wallace, Dr., on *Creation*, 117
Waller, Dr., on Divine names, 108
Warburton, *Divine Legation of Moses*, 75, 292
Watson, Dr., 305
White, G. E., on *Deuteronomy*, 170
Wiener, H., 171
Wisdom, Book of, 90
Wright, Dr. G. F., 114, 125
Writing, value of, 4

Zechariah, Book of, 263
Zephaniah, Book of, 247

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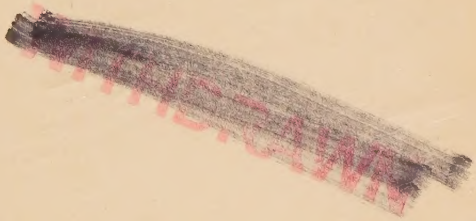
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